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And they came into the house and saw
the young child....
and they fell down and worshipped
~ HIM ~

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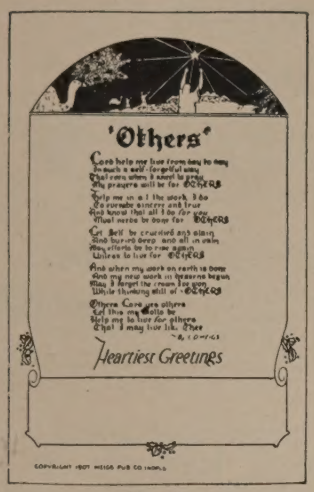

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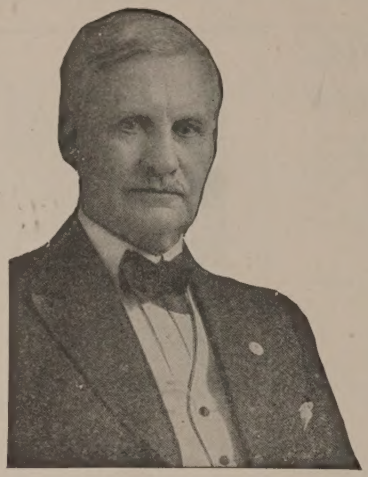

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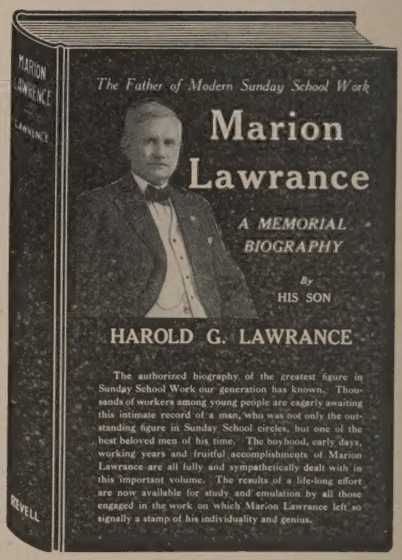
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FOR CHURCH SCHOOL WORKERS

Vol. II DECEMBER, 1925 No. III

OFFICIAL PUBLICATION OF
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(Charter Name: International Sunday School Association)
Representing Thirty-Five Evangelical Communions and Fifty-Six State and Provincial Councils

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IN THIS NUMBER

	Page
The Child Head from Murillo's Madonna — Front Cover	
Melchers: Madonna — *An Interpretation by Albert E. Bailey*	6
Jesus Christ, Son of God — *Charles Hastings Dodd*	7
Great Leaders Fallen	8
The Birmingham Convention — *Hugh S. Magill*	9
The Problem of Standards in Christian Education — *George Albert Coe*	10
Morelli: Mater Purissima — *An Interpretation by Albert E. Bailey*	11
Research in Religious Education — *Paul H. Vieth*	12
Why Family Worship Should Be Maintained — *Henry Hallam Tweedy*	14
The Spirit of Christmas — *Charles Dickens*	14
The Shepherd Lad's Gift, a Christmas Pageant — *Priscilla Ordway*	15
The Teacher-Mother of Beginners — *Muriel White Dennis*	17
Buffet: Departure for Egypt — *An Interpretation by Albert E. Bailey*	18
The Primary Worship Programs for January — *Dorothy Kay Cadwallader*	19
The Use of Art in Worship, *Grace Sloan Overton*	20
Sunday-School Sayings of Marion Lawrance	21
The Use of the Missionary Story in Church-School Worship — *George H. Trull*	22
The Madonna of the Shop, by Dagnan-Bouveret — *Interpreted by Albert E. Bailey*	23
The Juniors' Worship Service for January — *Nan F. Weeks*	24
Picture Books in Winter, a Poem — *Robert Louis Stevenson*	26
Books for the Children's Christmas Stockings — *A. Edith Meyers*	27
The Best Use of Hymns in the Church-School Worship Program — *May F. Settle*	28
Creating a Church-School Worship Service for Beginners — *Gertrude E. Maull*	29
Creating a Church-School Worship Service for Primary Children — *Harriet Edna Beard*	30
Sistine Madonna by Raphael — *Interpreted by Albert E. Bailey*	31
Creating a Church-School Worship Service for Juniors — *Jeanette A. McNaughton*	32
The Church-School Worship Service That Appeals to Young People, *Walter C. Moore*	33
Give Perishables Priority — *Norman E. Richardson*	33
The Adult Service of Worship in the Church School — *H. W. Becker*	34
The Unseen Guest, a Picture With a Message	35
Interpreting Golden Rule Sunday to the Sunday Schools of America — *John R. Voris*	36
Young People's Worship Programs for January — *William Ralph Hall*	38
Christmas Books for Young People — *Bertha S. McClintock*	39
The Christmas Star Asks a Question, a Pageant — *H. L. Nugent*	40
In Search of the Spirit of Christmas, a Pageant — *Jennie L. Carter*	46
Health and Christmas	46
World's Sunday School Association Notes	48
Church School Folks and Facts	49
Book Notes	51

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Published Monthly by the International Council of Religious Education,

Publication Office, Mount Morris, Ill. Address all correspondence to the Editor, 5 S. Wabash Ave., Chicago, Illinois. Annual subscribing membership, $2.00; club memberships in clubs of five to one address, each per year, $1.50. Foreign Postage, 36 cents per year. Canadian postage, 24 cents per year.

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By Albert E. Bailey

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She has learned to work. Her clothes are the creation of her hands; though they are plain and homely they are bright with scattered flowers, for work is her joy.

She has learned to be modest. Her dress covers her form; her cheeks are innocent of rouge; her eyebrows are her own. She has no artifice by which to snare attention.

She has learned to trust God. In her lap is the prayer-book by which her feet are guided daily into His presence. Her eyes are unafraid; they look straight ahead into the future. When her hour comes she will be ready.

Motherhood for this Madonna is only the next step. All her youth has been a willing preparation for a task that requires first of all character.

JESUS CHRIST, SON OF GOD

By Charles Hastings Dodd

IT WOULD be a mistake in so brief an article to attempt to grasp more than just what Jesus called Himself and what the new life He inspires proves Him to have been. As to the former view, I am certain that Jesus in the most expansive sense laid claim to the term God. As to the latter, the church of the ages has understood the truth about Jesus in that way. It has indeed been the working theory of Christianity.

The great creeds of the church have been, fittingly, great intellectual deliverances; but they are vastly more; they are inalienable utterances of the Christian consciousness. And that is saying that they have voiced a valid and confirmatory experience. Upon subordinate matters of belief they differ. Their symphony of faith in the deity of Jesus, however, is resonant and compelling. Not apparently, but inevitably, this consensus came out of an intellectual evaluation of the historic fact of Christ and the experience of Him to which the believing mind had been led.

"Had the church passed by the question in the creeds, the outside world would have raised it." So avers Prof. H. R. Mackintosh, and one must agree with him. But what creeds? All, and especially the massive Nicene Creed: *"I believe in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father."*

* * *

IT IS now some years ago that Dr. George A. Gordon said, in a Yale lecture: "Nothing can be so surely fatal to the pulpit as a meagre Christology." I think we have had a convincing realization of that fact since Dr. Gordon's warning was given. The great religious and theological struggle of today is over the kind of a Christology we may have in view of what we know about Jesus Christ; and the laity as well as the ministry are engaged in it. Ground has indeed been lost; and that is why this struggle is so intense, and why it ought to be welcomed as sounding once more the note of authority in the older religious expression.

But it really has been the battle of all the years since Christ appeared and began His ministry. Again and again, with irrepressible regularity, the immense question has arisen, "Was Jesus the Son of God?" And over and over again, from every imaginable quarter, the answer of Peter has been repeated: "Thou are the Christ, the Son of the living God." Proofs of its validity, however, do not so much concern us now as this resurgance of conviction, this endless, wistful interest in the Founder of Christianity, this splendid affirmative that works its way up out of the whirlpools of doubt in every generation.

Dr. Henry Van Dyke put that affirmative, at least in its essence, as well as anyone could: "The person of Jesus Christ stands solid in the history of man. . . He is such a person as men could not have imagined if they would, and would not have imagined if they could." That is, the whole question turns on the undoubted, the humanly incomprehensible, uniqueness of Jesus Christ, who was described by His disciples and who described Himself as the Son of God.

* * *

Anciently, this dilemma of One who was corporately a member of our race and yet infinitely above all others of it, forced the alternative, *Aut Christus Deus, aut homo non bonus est.* That alternative is galvanized with new life today. The distinctive, largely metaphysical features of the doctrine of the Trinity have fallen for the time into the background. They are not undervalued, but the summary of emphasis has passed to rest upon the identity of Christ with God. It has enthroned him in modern faith as Lord of All.

Certainly, Jesus was no "second" kind of God to His disciples. They worshipped Him as they had worshipped Jehovah. He stood to them for all that God had ever stood. They felt that there was no difference between Him and God. He had come to them from the eternal world. Their understanding of the Incarnation was that it was the incarnation of God Himself. Such, within thirty years of the Crucifixion, were the views of Christ that prevailed. Son of God, He called Himself, and Son of God they continued to call Him, but with that well-remembered content of divineness which none had questioned in His presence.

Jesus was not deified by His followers. It was perceived by them that His absolute moral and spiritual uniqueness, the core of which was His actual sinlessness, justified the conception of God-head. Not all at once, as in a vision, did this transcendent truth break upon them, but in an ascending scale of comprehension which culminated at last in the acknowledgment that his risen life compelled such a confession from all as that of Thomas, "My Lord, and my God!"

They were not ashamed, therefore, and not confused in thought when they said with Paul, "Christ, who is over all, God, blessed forever"; nor with John, "We know that the Son of God is come. . . This is the true God and eternal life"; nor with the writer of the Epistle to the Hebrews, "Unto the Son He saith, Thy throne, O God, is forever and forever: a sceptre of righteousness is the sceptre of thy kingdom!"

And the hymnology of the church has not hesitated to declare the same ineffable truth. With Faber, the Catholic singer, all we Protestants love to join:

Jesus is God! The glorious bands
Of Holy angels sing
Songs of adoring praise to him,
Their Maker and their King.
He was true God in Bethlehem's crib,
On Calvary's cross true God,
He who in heaven eternal reigned,
In time on earth abode.

Jesus is God! Oh, could I now
But compass land and sea,

To teach and tell this single truth,
How happy I should be!

Worth while a thousand years of life,
To speak one little word,
If only by our faith we own
The Godhead of our Lord!

* * *

IF SON of God, then God! Yes, that has been and still is the working hypothesis of Christianity. And if we are to follow the ripened consciousness of a confessing church as it follows our Gospels and our New Testament, nothing short of that can be found satisfactory. It would be impossible to express the Christian gospel completely without such a view and such a jointure of terms; for we are bound to remember that "the word God has no synonyms." Jesus was God, and we give Him the time-name of Christ to emphasize the redeeming nature of His mission. Behind our nomenclature runs, nevertheless, the steady, unabrogated, and simply-natural acceptance of Him as divine which Edwin Markham put into his beautiful quatrain:

Here is the Truth in a little creed,
Enough for all the roads we go;
In Love is all the law we need,
In Christ the only God we know.

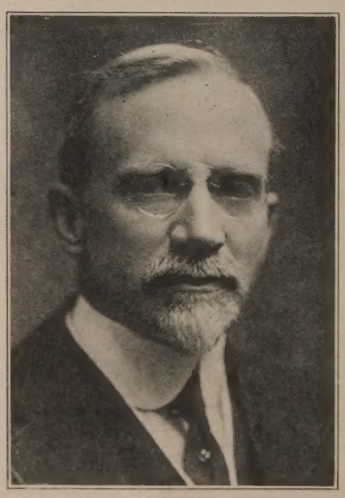
* * *

BUT I recall that a very eminent preacher lately said that he had been careful during a long ministry never to say that Jesus is God. For myself, it has been a matter of care never to say anything else. With such an illimitable character before us, I feel that the greater snare of danger lies in any effort to enclose what was in Christ by the concept of humanity alone, however broadened, however heightened, however deepened. The poet Robert Browning quite clearly saw that a circle of reasoning of that kind inevitably tends to contradiction:

Morality to the uttermost,
Supreme in Christ as we all confess,
Why need we prove would avail no jot
To make him God, if God he were not?
What is the point where Himself lays stress?
Does the precept run "Believe in good,
In justice, truth, now understood
For the first time?"—or, "Believe in me,
Who lived and died, yet essentially
Am Lord of Life"?

Give a controlling place to any interpretative stressing of the humanity of Jesus other than that it is "the veil, that is, His flesh," and that back of it lies the effulgence of a full deity, and one is pretty sure to reach the confusion which settled on that great thinker, Dr. James Martineau, who could not believe that Jesus ever said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Jesus never made this offer," said Dr. Martineau, "for it transgresses the limits of humanity, and He could not have made it." We agree that no mere man would make an offer so utterly divine in its sense of power. But it was the Son of God who uttered it! It was Emmanuel who gave that matchless sigh for trustful and apt disciples! The difficulty of believing that One who was "bone of our bone and flesh of our flesh" should make so august, so beseeching a prayer departs when we realize that we have to do with none other than the Eternal when we have to do with Christ.

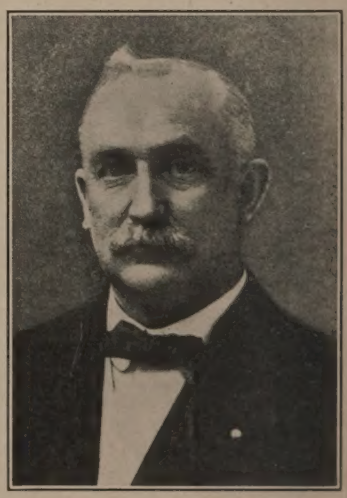
"It is religion, not theology," says Prof. H. R. Mackintosh, the ablest, perhaps, of all contemporary Scotch theologians, "which has the deepest stake in the divinity of Christ. Let men be persuaded that it is after all a metaphor only, an over-wrought symbol, the adoring hyperbole of which must be quietly confessed in the sane mood of reflection, and the high appeal which has so long moved them will be impoverished beyond remedy. The glory of God's love will fade into dimmer hues. There will remain problems no word but this can solve, and needs which no lesser gift can satisfy."



Great Leaders Fallen

DR. RUFUS W. MILLER (left), October 11th, Reformed Church in the United States, Philadelphia, Pa., efficient editor, educator, publisher, organizer, kind, courteous, helpful. Loyal friend of the cooperative cause of Christian education in America.

DR. WILLIAM OTTERBEIN FRIES, (right) October 15th, United Brethren Church, Dayton, Ohio, able preacher, educator, editor, leader, genuine, gracious, brotherly. Faithful supporter of the International Council of Religious Education.



The Birmingham Convention

By HUGH S. MAGILL

ALL GREAT movements are marked by some one or more outstanding events. The International Council Convention and Conference on Religious Education to be held in Birmingham, Alabama, April 12-19, 1926, promises to be an epoch-making event in the continent-wide movement for religious education. The theme of the convention will be "Building Together a Christian Citizenship," expressing the united purpose of the co-operating forces of Protestantism in America.

This will be the first great religious education convention held in America officially participated in by the thirty-five cooperating denominations represented in the International Council. The conventions of the past have been largely composed of delegates from state and provincial associations. While the Birmingham Convention will be inspirational and promotional, its purpose will be to bring out the very best educational plans and methods for the Sunday School and for all the different phases of religious education.

The program of the convention will include addresses by leading statesmen of the United States and Canada who recognize the supreme importance of the religious training of childhood and youth, and addresses by the greatest leaders in religious education representing the Protestant forces of the continent. The afternoons of each day will be devoted to educational conferences of the different professional groups or sections. These conferences, which will be participated in by the recognized leaders in the different phases of religious education, and which will bring out the very best plans and methods, will be open to all delegates attending the convention. Another feature of the convention will be a Young People's Congress, for which careful plans are being made.

President Coolidge has accepted an invitation to attend the Birmingham Convention and deliver an address on Thursday, April 15, 1926.

A special feature of the convention will be an extensive exhibit including not only books and publications, but church school architecture and equipment, church and Sunday school publicity, fine arts in religion, and the best educational materials and methods for the Sunday school, the vacation church school, the weekday school of religion, missionary education, teacher and leadership training, and other departments of the work.

* * * *

THE PEOPLE of Birmingham are making extensive preparations for the convention. A local Committee of One Hundred, divided into sub-committees, is already actively at work and will be prepared to entertain the delegates with typical southern hospitality. Probably no city in the country has more complete church school buildings and equipment. Several churches of Birmingham have church school plants representing the most modern and complete equipment to be found in America. April will be an ideal time of year for visiting Birmingham and the special features offered will make this convention particularly attractive and inviting.

The convention will be made up of delegates from both the cooperating denominations and from the territorial units. The Convention Committee has alloted approximately 7,000 delegates to the denominations, and 7,000 delegates to the state and provincial councils. The registration fee will be $3.50, the same as at the Kansas City Convention in 1922, which will entitle the delegate to all the privileges of the convention, including the official program; admission to all the sessions of the convention; special railroad and hotel rates; and the report of the convention, either in book form or a six months' subscription to the INTERNATIONAL JOURNAL which will publish supplements containing a report of the convention.

Dr. Robert M. Hopkins, Chairman of the International Executive Committee, and also Chairman of the Birmingham Convention Committee, through special arrangement with his Church Board, will devote a large part of his time from now until April promoting the convention. The members of the International Council staff will also make the convention a special feature of their work. In fact, no efforts will be spared to make this convention an outstanding event, and to impress upon the people of America the vital importance of the moral and religious training of childhood and youth.

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THE SIGNIFICANCE of this convention is evidenced by the fact that President Coolidge has accepted an invitation to attend and deliver an address. The governors of the southern states recently adopted a resolution calling attention to the convention, expressing appreciation of the President's acceptance, and assuring the President of a hearty reception on the part of the people of the south.

Anyone wishing to enjoy the privileges of a delegate to the Birmingham Convention should make application soon either to his state or provincial council, or to the headquarters of his denomination. The International Council headquarters will be pleased to furnish full information to anyone who will write giving his address and church affiliation. There will be opportunity for all who wish to attend, provided application is made in time. Registrations are now being made.

THE PROBLEM OF STANDARDS IN CHRISTIAN EDUCATION

By George Albert Coe

A STANDARD is either a desired result of teaching, or a desired condition or process thereof, that is definite and as certain as either present or absent. If the degree in which it is present can be measured, then the standard is so much the more a standard.

One might suppose that it would be easy for religious education to follow the secular schools in the working out of standards. In a few respects this is, indeed, easy. Thus, hygienic conditions that are worthy of approval can be stated, and some of them can be measured; so, too, we can define the upper limit of size for classes, and the maximum time that pupils should be kept at certain kinds of tension. But these easy matters are chiefly don'ts expressive of what would hurt pupils or hinder education. When we come to positive prescriptions, on the other hand, the factor of desire mentioned in the first sentence of this article comes more fully into play, the thing, namely, that makes Christian education Christian, and it runs, like a central artery, through every question of what constitutes an appropriate standard. It will be worth while to illustrate this point at some length.

* * *

IF OUR problem is to determine a standard for the gradation of pupils, we are thrown back upon the question of the kinds of activity that they are to perform together. The gradation at a Thanksgiving dinner is exceedingly broad; so is it at a picnic! If the main thing in learning is memorizing and reciting a prescribed body of material, gradation will need to be close; but if cooperative Christian service is the typical activity, then close gradation might defeat the purpose. Conceivably the same pupil might well belong to several groups that differ as to age limits. Everything depends upon how we conceive Christian character, and what activities we regard as conducive thereto.

* * *

HOW, to take another example, shall we decide upon the amount and kind of training that shall be required as a condition of appointment as teacher or officer in a church school? There is abroad a habit, a vicious one, of assuming that we must fix the standard low enough to fit the sort of volunteer staff that we now have. This is vicious because it ignores the nature and aim of Christian education, and therefore of Christianity itself. It tends to derive the process and the standard from some other source than our religion. The results are immensely harmful. There is no reason to doubt that in large areas of our population the common conception of Christianity as a slip-shod religion has been derived in no small measure from the slip-shod handling of the problem of teaching. The nature of our religion, the objects that we want to accomplish, are the prime consideration for determining what and how much training fits one to teach in a church school.

* * *

A THIRD example may be given. What could be accepted as a fit standard of cost per pupil? Does not this obviously depend upon what our religion is, what it purposes to do in the world, how serious the issues are, what difficulties are in the way, and what part education is to have in making boys and girls into intelligent, working Christian men and women? The reasonableness of an expenditure depends likewise upon other considerations, of course, yet these other considerations get their final meaning and their imperativeness from the central idea. Undoubtedly the present low cost per pupil reflects a corresponding view of the function of religious education, and to some extent of religion itself.

Where, indeed, does not this central issue become the crux of the whole problem of standards? Our ideas of curriculum-content, of organization of material, of text-book making, of method in teaching, of types of organization and administration—all are dominated finally by some conception of what we want to accomplish. We must take a position upon this question before we can say, for example, whether a higher score should be given to a teacher whose pupils faultlessly recite a psalm or to one whose pupils ask the most questions about Christian conduct.

* * *

IT IS thoughtlessly assumed that, just as the public schools have definite standards for the number-skill of pupils of each grade, so the church school can proceed at once to devise standards of biblical information. But the cases are not parallel. There is no question that every citizen needs to be able to add and subtract; but what parts of the Bible are essential to Christian living? This question, it is fair to say, has been dodged; but the issue will have to be faced before rational standards will be possible in this matter.

It is noteworthy that tests and measurements in education are most abundant in such relatively abstract or formal matters as mere information and mere skill, and least abundant in the field of purposes, conduct, and character. If the main reason for public schools is to produce righteous citizens, then standard-making is exceedingly scant at the crucial points of even secular education. Now, nearly everybody who is interested in Protestant education holds that the very life and meaning of it consist, not in imparting information as such, not in imposing drill in anything, but in producing Christian living. Intelligent Christian living, of course, so that information, much of it, is required; but the character and the scope of the needed information are determined by the life-issues that have to be met. Thus, from every angle of approach, the problem of standards for Protestant education is overwhelmingly the problem of what Protestantism means and is about in this our day.

Being a Protestant, and believing that Protestantism has a momentous mission for this age, I am embarrassed by our almost complete lack of reasoned standards in religious education; and the cause of this lack is more embarrassing than the fact itself. And what is the cause? Nothing less than faltering and limping in our central desires and purposes. For many years I have maintained that the glaring defects in our Christian education are primarily reflections of defects in our religion —in *our* religion, mark! Never in my life was I more certain than I am today that the religion of Jesus contains in germ the salvation, and the only salvation, for our disordered world; but it is clear, and it grows increasingly clear, that the actual Christianity of our churches and of our religious education cannot save the world.

There are signs that our whole western civilization is in danger of reverting towards barbarism. The Great War, and the wars now in preparation, are items in evidence, but even they are not the major items. One sociologist after another has perceived that the central energies of the western world are headed towards destruction. It is humiliating to find these writers saying, not in scorn but in sorrowful anxiety, that religion could do incalculably much to recreate and save our civilization but is frittering away its opportunity. "It is doubtful," says a writer on the social problem, "if there was ever before a time when so many persons were without more or less definite ideas as to the purpose of existence."

* * *

THE RELIGIOUS education of today does not enable one to find out what specifically ails our civilization, nor to prepare for the definite services that the religion of Jesus might render under the circumstances. Our church schools have not prevented, have they not even fostered, the conditions that make possible foolish legislation to determine by law men's religious thinking. What can "standards" mean under these conditions? Suppose that we attempt to standardize even the merely informational side of our work: What information is to be

MORELLI: MATER PURISSIMA

An Interpretation by Albert E. Bailey

MORELLI has expressed the second aspect of motherhood—PASSION.

All creatures love their young. The maternal instinct is buried deep in the roots of things. It stirs in the primeval sea. It beats in the heart of the timorous creatures of the field. It stalks unafraid in the jungle. The bear robbed of her cubs is the Biblical symbol of ferocity.

But in the heart of woman love is transfigured. As the ruby among jewels so is a mother's passion among all loves.

How this Madonna stands poised high above earth, the clouds flying in splendor about her, just that we may know the exaltation of this moment, the ecstacy of holding her precious child in her arms; as if she were the pinnacle of creation and He something beyond even that—a wonder-flower climbing to glory.

How she shuts her eyes so that none may read in them the rapture of her heart but only her Child may feel it. How she breathes out her very soul through her half-opened lips; gives herself, impoverishes herself, effaces herself, that He may be all and she nothing.

Morelli calls her "Mater Purissima." We shall translate it "The quintessence of Motherhood."

taken into consideration? What about the point of view of persons, I am one of them, who would not subject children to this sort of religion? What about the contention of Professor Ellwood in *The Reconstruction of Religion*, and in *Christianity and Social Science*, that our civilization can be saved only by the Christian religion, but not until our present Christianity is reconstructed in the light of a study of society, and that the key process must be a new sort of religious education? Why should one bother one's head about standards of religious education that is asleep and dreaming?

If we standardize our present evasive and inefficient programs, will there not result a false impression of value in what we are doing? Shall we not then postpone the revision of our fundamental concepts and purposes? Certainly standards in the public schools have time and again hindered vital work either because the thing that was standardized was not vital, or else because it was disproportionately emphasized. Apart from a few items mentioned at the beginning of this article, there is nothing in our whole religious education program that can be helpfully standardized except in the light of a reconsideration of what our religion is about and of the part that education has to play in religion. Without this reconsideration we cannot formulate a reasonable standard for the relation of the janitor to the church school!

* * *

THESE words neither express nor imply opposition to definite standards; the plea, rather, is for adequately Christian standards in Christian education. Let us import from secular education the little that it can offer; let us watch the various researches now in progress with respect to tests of attitudes and character*; but let us not fail to develop the educational implications that are in the religion of Jesus. Given a religion that makes love the actual control of life both God-ward and man-ward, it will directly contribute to the making of appropriate educational mechanisms; it will seek, define, and communicate the information that is needed in order that love may do its work; it will pervade all personal and official relations in the church school with a supreme dynamic; it will criticize its own procedures with a rigor unknown in our present system; it will smite the rock of monetary resources and unprecedented streams of support will flow; and behold, standards of achievement—imperative standards—will be in the very air, and the sciences will be ransacked for methods of defining and applying these standards to conditions and processes.

*The Character Education Inquiry now in progress under a grant from the *Institute of Social and Religious Research* is carrying on its work with religious education especially in mind.

RESEARCH IN RELIGIOUS EDUCATION

By Paul H. Vieth

THE VEHICLE of progress is change. A virile society never reaches a state of perfection, but is forever becoming. The best today may be only second best tomorrow. So with education, which is society's instrument of perpetuation and progress. Research in education is a comparatively new instrument of progress. It is a method to an end, not an end in itself. Its objective is the finding of truth in the most effective and economical way. The quantity and quality of progress depends on the accuracy with which society's problems are solved.

McCall[1] points out that the determination of truth has passed through three major stages. First there is the appeal to authority. When a new situation arises in which truth must be determined, the answer is to be found by going to the oracle, the priest, the chief, the king, the church, or the sacred book. The second method is that of speculation. Problems may be discussed, and the solution influenced by the insight and experience of the individual. Yet the solution often is not based on facts and is likely to be vague, impractical, and erroneous. This type of thinking is associated in the popular mind with the term "theory." The third method is that of science. It is a refined method of thinking. Proceeding from a problem demanding solution, this method makes a careful study of all the significant data bearing on the problem, draws the possible inferences from these data, adopts the inference which seems most likely as a tentative solution, tests the solution in practice. Research makes use of the scientific method. Educational research is an instrument for accurate and effective thinking in the solution of the problems of education.

That this same method can be applied to religious education has already been demonstrated in practice. That there is urgent need for the application of the scientific method to the problems of religious education no careful student can deny. A vast amount of what is done is still under the compulsion of the authority of tradition. Where emancipation has been won from the shackles of tradition, speculation is holding sway. Thousands of children are submitted to religious educational malpractice because of the fad, fancy, or honest but erroneous attempts of well meaning individuals who are in positions of authority and influence.

It should not be assumed that all that is done in religious education is ineffective or questionable simply because the method of research has not been extensively applied. That were to give too little credit to the consecrated toil of the past. Common sense has guided us into fruitful channels. While not all of tradition and speculation has given guidance in the right direction, much of it has pointed the way to progress. Some things in our principles and procedure have been taken over from the public school after having there been validated. Furthermore a few attempts at scientific study and solution of the distinctive problems of religious education have been made or are under way. Yet having given the highest possible evaluation to both past and present, we cannot escape the fact that our schools of religious education are low in efficiency in realizing the objectives for which they have been instituted. Where for instance is the study which tells us in a scientific manner what the comprehensive objectives of religious education should be? Or the kinds of materials best suited to realize these objectives? Or the relative merits of different methods in the attainment of the objective? Or the reliable measure for religious attainment, with standardized scores for age levels? Or the type of organization best suited to the religious school? Or the equipment needed? Or the effectiveness of our training in leadership? That these problems are hard and oft times baffling, no one will deny. That no final answer can be given to many of them may eventually be forced upon us as a sad truth. But in view of the fact that scientific method has accomplished seeming miracles in other fields, let us not despair of its power here without giving it a fair trial. Educational research, applied to the problems of religious education, without doubt, has much to offer us by way of progress for the future.

Research Instruments

IN THE work of research, use is made of a number of instruments which educational science has placed at our disposal. One of these is the *survey*. It is obvious that the usefulness of research will depend upon its success in evaluating and selecting the problems for study. Before deciding on the lines along which research in religious education should move, a study of the present status of the movement itself is necessary. Some of its major problems have already emerged through the experience of the past. Others may be revealed through an informal scrutiny of present practice and an ear kept

attuned to hear the questions which workers in the field are asking. Still others will be brought to light in their full importance only by means of a formal survey of aspects of the movement. Surveys in many lines of activities have been popular in recent years. However, a survey for its own sake is not so much a part of a program of research, as a survey to determine the status of a movement and the lines along which improvement needs to be made.

* * *

ANOTHER of the instruments at the disposal of research is *statistical method.* A study of any considerable proportions cannot be intelligently handled or reported unless certain refined procedures are used. The mass of figures and facts involved in the average study are beyond the span of the human mind to hold in proper relations and use for constructive thought. The science of statistics offers a language through its standardized methods and graphical forms by means of which these figures and facts are made workable and through which the findings of research may be interpreted for others in an intelligible manner.

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A THIRD instrument at the disposal of research is the science of *educational measurements.* This is a recent development which has had an untold influence on educational progress. The science is based on the thesis that, "Whatever exists at all, exists in some amount."[2] If it is the function of education to make desirable changes in human conduct, then these new or changed qualities introduced must be present in some quantitative amount which can be measured, provided the instruments of measurement are present. We have tests which measure intelligence, achievement in the various school subjects, and even musical ability, in a fairly accurate and objective manner. But in the field of religious education there is almost complete lack of some measuring device whereby may be determined the growth of pupils along moral and religious lines. Educational research is dependent upon standards of measurement in evaluating present procedures and testing new materials and methods. While such tests as teachers' estimates and ratings, parents' judgments, and tests of Bible knowledge and ethical judgment will be found useful in the face of the lack of something better, the sooner objective tests of moral and religious growth can be developed the faster will progress in religious education be made. The next few years will undoubtedly see many useful developments in this field. A test of honesty[3] has already been used with reasonable success. Work is being done now[4] with a view to developing more accurate tests of character traits.

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A FOURTH instrument at the disposal of research is educational *experimentation.* This is a device whereby the much slower process of experience may be cut short. Rubber companies test the mileage which may be expected from an automobile tire by submitting it to usage similar to that which it will receive on the road but so controlled that the results will be evident within a few hours rather than only after many months. Similarly in education the experimenter sets up controlled conditions under which he may try out new materials or procedures and find out both more quickly and more accurately the value of the thing in question than would be possible by the slower process of actual use in the schoolroom.

Types of Research

A DISTINCTION may be drawn between two types of research, *pure* and *practical.* Pure research may attack any problem whatsoever and undertake to solve it in a careful and scientific way. The usefulness of the thing done does not become a factor in its evaluation. Those who are prejudiced against research in education usually have this type in mind. It is true, however, that much human progress has resulted from this sort of research which may at the time have been purely play for the scientist engaged therein.

Practical research on the other hand has a definite objective in view and can justify its existence only as a means to an end. Dr. W. W. Charters of the University of Chicago has pointed out[5] that there are five steps which must be present in all practical research. First, a study must be made of some going concern with a view to discovering its points of weakness. Second, some one of the weaknesses discovered is selected as the problem of special investigation. Third, a careful solution is worked out by the use of the best scientific procedure. Fourth, the solution must not only be reported in intelligible and useful fashion but must actually be installed as an improvement in the concern studied. Fifth, following the installation of this solution arrived at by the method of research, steps must be taken to maintain it as a permanent part of the system.

The Department of Research and Service

THE DEPARTMENT of Research and Service of the International Council of Religious Education has been established for the purposes of *practical* research. Its field of service lies wherever there are problems in religious education which are both practical and important. Its purpose is to improve religious education through bringing to its aid the methods of science in the study of its difficulties and the solution of its problems. It is not interested in pure research of problems which have no practical bearing upon present practice. Its work is only completed when a solution which has been worked out has been successfully adopted in actual religious education practice.

A close relation exists between the work of this department and the entire work of the organization of which it is a part. It is placed at the service of the various departments of the International Council of Religious Education. Wherever a department finds a need for scientific study in order to put its work upon a sound educational basis the Department of Research stands ready to serve.

A second function of the Department of Research is to serve the various committees of the International Council. The appointment of a committee usually indicates the existence of an unsolved problem of major importance in religious education. When the committee in carrying out its work comes face to face with problems which require more time and research facilities than are available within the committee, the department of Research stands ready to carry out this labor under the committee's general direction. A major portion of the Department's time is thus at present being devoted to the service of the Committee on International Curriculum.

A third avenue of service for the Department of Research is the study of the various aspects of the program of religious education. A study has just been completed in the field of week-day religious education to determine the legal status in the several states of the matter of dismissal of pupils from the public school to attend week-day religious schools. An intensive survey of vacation Bible schools has been proposed and will probably be undertaken in 1926.

The question may be asked, Why the double title of Research and Service? What service is this department to render outside the field of research? The answer is, None. Its service is rendered through research. In other words, it is intended that the department should be not only a collecting agency but also a disseminating agency. As has been pointed out, a research is not complete until it has actually become useful in practice. Thus this department constitutes a clearing house to which workers in religious education may come with their practical problems. The major researches which are undertaken will be printed and made available for the members of the International Council. A file will be kept of significant researches carried out by other agencies. A complete library of religious education has been organized. The more important magazines in the field of education and religion are kept on file. The International Council of Religious Education is the agency through which the various forces for religious education of the continent are cooperating. The department of Research and Service of the Council has been instituted to carry its share of this task and for this purpose is placed at the service of the workers in religious education through whom the realization of this program must come.

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(1) McCall, William A., *How to Experiment in Education*, p. 1.
(2) E. L. Thorndike, *The Seventeenth Yearbook of the National Society for the Study of Education.*
(3) Voelker, Paul F., *The Function of Ideals in Social Education.*
(4) *Character Education Inquiry* now in progress under the direction of Hugh Hartshorne and Mark A. May.
(5) Charters, W. W., *Journal of Educational Research*, September, 1925, pp. 95-101.

WHY FAMILY WORSHIP SHOULD BE MAINTAINED

By Henry Hallam Tweedy

THERE ARE two ways of breaking a friendship. The first is deliberately to kill it; the second is to do nothing either for it or with it. In order to blind a man it is not necessary to employ hot irons. Place him in a dark room where he cannot use his eyes and ultimately you will accomplish the same effect. Unexercised powers quietly but remorselessly slip away from us, like the vestiges of unused arms now tucked away under the skin of whales. Do-nothingism is as destructive as dynamite. The greatest danger of religion is not the attack of its enemies, but the neglect of its friends.

Now worship is one name for the heart of religion. Creeds are good, but, as the writer of the Epistle of James reminds us, the devils also believe and shudder. Rites and ceremonies are needful, but they may degenerate into empty forms. The one indispensable thing is to share that sense of oneness with God and with man which we find surpemely in Jesus, and to order life according to it. As a transformer of character, an illuminator of the moral sense, a minister to peace and to power and to joy, the expression of that experience has no peer. Professor William Adams Brown has put the matter succinctly. "To worship," he writes, "is the most important thing a Christian can do, and the most difficult. . . . In its simplest and most fundamental meaning, it is the practice of the presence of God. . . . It means by deliberate and intelligent effort to make explicit to consciousness the supreme fact of religion, namely, the reality and nearness of God, to the end that God may be able to do for us, in us, and through us, and so for the world at large, what He desires."

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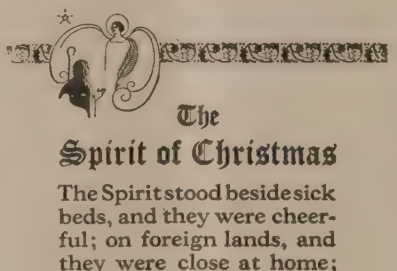
NOW THE indisputable fact is that multitudes of homes, even those of nominal Christians, are barren of all expressions of worship. If the divine spark still glows in the hearts of fathers and mothers, it gives out so little heat that the children do not recognize it and it has no effect whatever upon the religious temperature of the world. All too often where the outward forms are kept up, they are barren and ineffective. The grace at meals becomes a kind of table fetish, a mere formal preliminary to the feast. With no training and no preparation the children literally "say" their prayers instead of praying them, and come to class them with washing their faces and brushing their teeth. When family worship is attempted, it is carried through in the needless hurry of the morning or the weariness of the evening. Fathers fail to prepare themselves and so fumble and bungle with the task. The result is that the situation becomes awkward and abnormal. There is a sense of unreality and of embarrassment. The brief period of what is meant to be devotion ends in a desert of dullness. The outcome reminds one of George Eliot's description of Hetty in *Adam Bede*. "Hetty," she writes, "was one of those numerous people who have had god-fathers and god-mothers, learned their catechism, been confirmed, and gone to church every Sunday, and yet for any practical result of strength in life, or trust in death, have never appropriated a single Christian idea or Christian feeling."

Now this neglect of family worship is sapping the life of the church. It is undermining the foundations of true religion. It is weakening the body of Christ in the very places where the mind of Jesus should be most vigorous and strong.

* * *

FIRST of all, in the home, for the home was the first church. The father was the first priest, the hearth the first altar, the mother and children the first congregation, and the structure which sheltered them the first sanctuary. In the nurture and expression of religion its place is primary and unique. To take conscious worship, then, out of the home is to strike a blow at the world's Holy of Holies. And the home needs it. Few things will do more to unify and uplift the life of the family. It sweetens and controls tempers rasped by petty annoyances. It makes unselfishness natural and easy, dignifies drudgery, making it not only endurable but even joyous, frees the table conversation from bickering and trivialities, gives strength to meet the daily round of trials and temptations, irradiates all the family intercourse, and brings forth the fruits of that spirit which are love, joy, peace, long-suffering, goodness, meekness, and self-control. The hour of worship on Sunday will no more suffice for these things than the Sunday dinner will suffice for Monday. You cannot heat your house for the week by filling up the furnace on Sunday and then for the other six days sing "Hallelujah, 'tis done!" It isn't done. That furnace needs coal every day. So the home needs worship every day. To recognize God there makes worship simple and natural everywhere. Otherwise, it is apt to seem queer, faddish, not especially practical and useful so far as the real work-a-day life of the world is concerned. For family life "the church in thy house" is perhaps the most important of churches. So long as worship abides in Christian homes, the church is safe.


The
Spirit of Christmas
The Spirit stood beside sick beds, and they were cheerful; on foreign lands, and they were close at home; by struggling men, and they were patient in their greater hope; by poverty, and it was rich. In almshouse, hospital and jail, in misery's every refuge, where vain man in his little brief authority has not made fast the door, and barred the Spirit out, he left his blessing.
—Charles Dickens.

* * *

FOR, in the second place, without worship in the home the historic church is sorely handicapped and weakened. One reason that so many church members either fail to participate in the service, or else repeat words without intelligent and devotional appreciation, is that they have not trained themselves in the art of worship. Literally they do not know how. Furthermore, they have made no preparation for worship, and one cannot hurry from the breakfast table and the newspaper through a church door and hope to be lifted miraculously into the conscious presence of God. Here, as elsewhere, we get in proportion as we give. The blessings which we shall receive depend upon the open-mindedness and spiritual appreciation which we bring. The ignoramus who strolls into "Parsifal" as he would to a musical comedy, picks up Dante and tries to skim it like some popular novel of the day, wanders through the Louvre looking for artistic thrills, will get little or nothing, not because he is not surrounded by a wealth of beauty and of meaning, but because he has not the heart and mind to take it in. No wonder that the folk who go to service with no conscious gratitude, no spirit of penitence, no hunger for spiritual food and knowledge, find themselves cold or mystified or bored. On the other hand, the family which worships at home will enter into the church service with joy and helpfulness. It has merely merged its individual existence into the greater family of God.

* * *

LAST of all, the neglect of family worship helps to make the church in the world impotent and blind. It is on week-days that it is hardest to live

he Christian life. Sunday is easy. It s in the strain of work and of play that e need the power of religion to guard ur souls. In the crowded thoroughfares nd subways where we meet hordes of nattractive and disagreeable people; in he offices and stores where a Christian ust mark his goods and balance his ooks and treat his clients as a son of od; in the fiery furnace of sorrow and itter loss; in the excitement of hectic lay; in the strange cities where temptaions beat upon us and the darkness covers s—it is there, and not alone to church, hat we need to carry this sense of the resence and nearness of God. The father and mother and children from a home which knows no worship may forget the experiences of Sunday, however high and holy, and fall; but those who carry into the hurly-burly of real life the uplift of the morning may meet all that the day can bring without faltering and without fear.

* * *

TYNDALL, whom timid Christians once regarded as the most formidable opponent of prayer, once wrote: "It is not my habit of mind to think otherwise than solemnly of the feelings which prompt to prayer. Often unreasonable, even contemptible, in its purer forms prayer hints at disciplines which few of us can neglect without moral loss." Even Bertrand Russell, who has no belief in God, eagerly desires to perpetuate the values of that belief. "There are in Christianity," he writes, "three elements which it is desirable to preserve, if possible: worship, acquiescence, and love." What scientists and atheists appreciate as well as saints and apostles is surely worth treasuring, and he who deliberately neglects worship in the family is certainly in danger of undermining the health and jeopardizing the prosperity of the church of the Living God.

THE SHEPHERD LAD'S GIFT

By Priscilla Ordway

Act 1

Scene: The fields near Bethlehem. Two shepherds are seen near the red glow of their camp fire. One is asleep, in a sitting position, his head on his knees. The second is standing and playing on his pipes. The sleeping shepherd wakes, stretches, and speaks.

FIRST SHEPHERD: Br-r-r, 'tis cold! I can scarce sleep. How goes the night? Is it not yet my watch?

SECOND SHEPHERD: Yea, Orion is now directly overhead, tis now thy watch till dawn.

FIRST SHEPHERD: Are not thy fingers near numb with the cold? How canst thou bear to blow the reeds on such a night as this?

SECOND SHEPHERD: Ha, I am a true son of Jubal, father of all who love the harp and the pipes. The notes warm my heart until the joyful glow spreads even to my fingertips. My pipes are my companions through the long watches of the night. (*Pause.*) Tonight I feel as if they had brought loving spirits very near to us.

FIRST SHEPHERD: For me, I love to consider the stars. They are my companions. For hath not David said, "The heavens declare the glory of God and the firmament showeth His handiwork"? See yonder glorious star, does it not speak to you of the nearness of its Creator?

(*Enter from left a shepherd lad, ten to twelve years old.*)

SECOND SHEPHERD: Well son, hast made the circuit of the flock?

LAD: Yea, father, and all is well. I found one little lamb who had caught his wee hoof between two rocks and was bleating piteously.

SECOND SHEPHERD: Was he badly hurt?

LAD: Nay, father, only frightened. When I had loosed him I picked him up and held him 'neath my cloak until he was quiet, and when I put him down he ran quickly to his mother.

SECOND SHEPHERD: Thou didst well, son. Now lie down near the fire and thou canst sleep till dawn.

LAD: Nay, I am not sleepy. For some reason I feel very wide awake. I feel as if there might be good news for us, and that right soon.

FIRST SHEPHERD: What good news could there be for us poor shepherds? We have nothing to hope for until the Messiah shall come, He that shall deliver us from our oppressors.

SECOND SHEPHERD: Aye, the Saviour. But my grandfather tells me that even in his grandfather's time men were looking for the Messiah. I am weary of waiting. I doubt if we shall ever live to see the day of His coming.

(*The light beam from right gradually grows brighter.*)

LAD: Look, father. What means this glow in the east?

SECOND SHEPHERD: (*Turns to face light.*) What glow, son?

LAD: Look, look! It grows brighter every moment!

FIRST SHEPHERD: (*Rising.*) 'Tis the star, the star we watched but now. What radiance! Oh, what means it? I am afraid!

SECOND SHEPHERD: The Lord help and save us now!

(*First Shepherd falls to the ground farthest from the light, and Second Shepherd kneels and prays. The Lad nearest the light and about centre of stage, stands and looks confidently up into the radiance. An Angel appears and stands in midst of light. First Shepherd raises arm as if to shield himself. Second Shepherd raises hands in supplication, and Lad looks joyfully into Angel's face. Music.*)

ANGEL: Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

(*Invisible choir sings, light fades and angel disappears. A moment of silence without movement.*)

LAD: (*Hushed voice.*) The Saviour has come!

SECOND SHEPHERD: The Lord be praised, we shall see the Christ!

FIRST SHEPHERD: The Messiah has come, and is born a babe tonight!

SECOND SHEPHERD: Come now, let us go unto Bethlehem and see this thing which has come to pass, which the Lord has made known unto us.

FIRST SHEPHERD: Let us go and take gifts, that we may worship him.

SECOND SHEPHERD: Aye, gifts. I shall give him my pipes for are they not the beauty of all life to me?

FIRST SHEPHERD: No thing of beauty have I; naught but the fruit of my toil have I to give. This sheepskin I will take with me.

(*They start off right, Lad staying behind with hanging head.*)

SECOND SHEPHERD: Art coming, son?

LAD: Nay.

SECOND SHEPHERD: Not coming! Wilt not worship the new Saviour?

LAD: Oh father, how can I, how can I, when I have no gift?

SECOND SHEPHERD: Hast thou nothing at all that thou couldst give?

LAD: See, my bag is empty. My last fig is gone, and even my sling is broken. I have no gift. I cannot go.

FIRST SHEPHERD: 'Tis true. One may not worship the new born Saviour without gifts.

(*Pause. The boy sinks to his knees trying hard not to cry.*)

SECOND SHEPHERD: Come thou, nevertheless. Even if thou canst not worship, having no gift, still thou canst perhaps see the little one in his swaddling clothes.

LAD: Dost think I might, father? May I go with thee even if I go empty-handed?

SECOND SHEPHERD: Come.

(*Boy leaps up joyfully and runs on ahead of his elders.*)

Act 2

Scene: Before the stable at Bethlehem. Enter the three shepherds, from left.

FIRST SHEPHERD: Here is the place.

LAD: I know that we will find him here.

FIRST SHEPHERD: Let us enter and bow down.

SECOND SHEPHERD: Wait. Behold, who cometh? (*Looks off, right.*) By their robes I believe them to be travelers from afar, I would say from the Orient.

FIRST SHEPHERD: They must be of great importance, judging from the number of their followers.

SECOND SHEPHERD: Wise men they be, or even kings. Behold the richness of their garments.

FIRST SHEPHERD: Hush, they come.

(*Enter, Three Kings and five attendants. Two attendants lead, and are followed by the kings, each one preceded by his own attendant who bears a gift.*)

FIRST KING: Behold, the star hath stopped.

SECOND KING: Is it here in a stable that we shall find the mighty king of the Jews?

FIRST KING: The star hath stopped.

SECOND KING: It is not possible. Think ye I have come thus far to enter a stable? Nay, we have stables at home. I seek the glorious abiding place of a new Son of Heaven!

THIRD KING: Come, we have followed the star many nights and many wearisome miles, and if this be the end of our journey let us rejoice and be exceeding glad.

FIRST KING: Let us enter.

(*First two attendants draw back the curtains revealing the Holy Family in adoration at the manger. Mary kneels at one side, Joseph stands at other, and Angel stands centre back facing front. Attendants remain one on each side until Kings go out. Kings and their attendants kneel on one side, shepherds on other. Hold the tableau as Angel speaks.*)

ANGEL: Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

(*Music while all worship. First King slowly rises, takes his gift from attendant, comes forward holding it high before him and kneels before manger still holding gift up. Low music.*)

FIRST KING: Take now this gold, and may all the riches of the world pour in ceaseless golden stream at Thy feet until Thy fame shall echo from sea to farthest sea, and Thy name shall be known as "Wonderful."

(*First King lays his gift before manger and slowly returns to his place. Second King gives his gift in like manner.*)

SECOND KING: I bring Thee frankincense, worthy to burn at the feet of the new-born King. May the sweet essence of power ever rise about Thee, that Thou shalt rule long and wisely, and Thy name among all nations shall be "Counsellor."

THIRD KING: Myrrh is my gift. Myrrh I place on the altar of the greatest of all Gods. May all the peoples of the earth worship Thee till Thou art truly Lord of Lords, God of all Gods, and Thy name shall be called "The Mighty God."

(*Three Kings and all attendants go out right side. Shepherds rise.*)

SECOND SHEPHERD: Come, now let us worship and bow down.

FIRST SHEPHERD: Nay. Of what use now are our simple gifts?

SECOND SHEPHERD: Take heart, friend. If they are our all, surely He will accept them.

FIRST SHEPHERD: (*Kneeling at manger.*) Naught have I for Thee, dear Saviour, but this simple sheepskin, the fruit of my toil. The glad labor of all their days is the gift that thousands will make unto Thee, Thou friend of toiling man, and their loving hearts shall call Thee "Our Everlasting Father."

SECOND SHEPHERD: Little Saviour, I give Thee my pipes. All those whose souls are full of beauty will ever dedicate to Thee their best gifts. Even so I lay at Thy feet music, that delicate blossom that comes to fullest bloom only in times of peace, oh, Thou who art Prince of Peace.

(*The Angel has blessed each giver but Mary and Joseph have not ceased their worship. The two shepherds turn to go, but the Lad steals unobserved to the manger and kneels there.*)

FIRST SHEPHERD: Where is thy son?

SECOND SHEPHERD: Look!

LAD: (*Kneels at foot of manger, facing Mary, profile to audience.*) Little Babe, little Jesus, I come with empty hands, but my heart is full of love. Take my heart, my soul, my life, dear Lord, for I am Thine for ever and ever.

(*A sudden light falls over the lad, Mary and Joseph each stretch a hand towards him, as if to unite him with the Babe. Angel raises one hand in exaltation and stretches other out in benediction.*)

ANGEL: God is love. Thine is the greatest gift of all.

(*Music and curtain.*)

Setting

THE BACKGROUND of this little play may be of the very simplest kind, allowing costumes and lighting to supply the illusion and create the atmosphere. In order to have no delay whatso ever between the acts; it is well to set up the stable scene and have actors in it before the first act begins. The nativity scene should be at least two steps above the stage, curtained in brown or deep blue. It can be quite shallow, in fact can be placed on a table top, although a little more space is desirable. The manger is not more than twelve inches high and may be a box completely covered by a blue scarf thrown over it loosely. For the first act have an unbroken line of curtains or screens crossing the stage in front of the "stable." For the second act, if you are using screens, remove the one in front of the stable, showing its curtained front, and push the other screens to back, leaving the stable jutting out onto the stage. If you are using curtains, have them open in the middle, and for the second act just pull them open to the width of the stable. If the stable curtains are a different color from the background curtains, that is enough to suggest a doorway.

Lighting

A RUDDY glow from the camp fire in the center of the stage for the first act comes from a large red bulb, its direct light hidden from the front by sticks of the fire.

A diffused amber light comes from upper right hand corner. No footlights or borders. Before entrance of angel, increase this golden light. Be sure that angel stands well back and facing front, otherwise only her back will be illuminated. If you have no theatrical lighting equipment, this effect may be approximated by powerful "bug" lights, but do not have them held by hand, or the lights will flicker and distract attention. Use your ingenuity to have enough light to see comfortably, but not enough to destroy the impression of night.

For the second act, the light comes from directly above, sufficiently diffused to prevent strong shadows. There is a strong amber light in the manger throwing light on Mary's face and lighting the entire stable. The givers of gifts show almost as silhouettes in their dim light against this bright light. A third light is over the stable door and falls strongly on the Lad at climax of play.

Costumes

TWO OLDER shepherds wear white robes with full sleeves. Over these are sleeveless cloaks of dark brown or black, wide enough to reach from elbow to elbow. It is effective to have a white stripe five inches wide run up each side about midway between neck and elbow. For their heads take a scarf of red, orange, or a vivid striped material about a yard square. Fold it once, corner to corner, and put it on the head with fold over forehead. Hold this in place by a black ring, like a big doughnut, which can be made out of old stocking legs, or two lengths of rope dyed black. The white robe falls to ankle, the dark robe is slightly shorter.

The lad wears same, only shorter, with bare legs. His scarf is wound like a turban around his head and needs no "doughnut."

Long flowing gowns, rich colors, and big turbans and crowns make the kings effective. Use an abundance of purple, gold, and peacock blue. Portieres and

bathrobes often have far more beautiful colors and textures than can be had in cheap materials, and skillful draping completely hides their twentieth century origins. If desired, one king can be Indian, one Persian, and one Egyptian in character. Attendants dressed like kings, but should be smaller boys.

For the Holy Family and angel go to the paintings of Italian artists for inspiration. A very beautiful Mary can be dressed in a rose colored robe with tight sleeves, a transparent blue scarf over head and about the throat and an uncut square of richer blue over the head, falling in graceful lines to the floor and held in her hands which are crossed in adoration on her breast.

The angel in color is far more beautiful to my mind than the usual white angel. She might be dressed in yellow, or gold and blue, in robes cut quite like mortal's. Wings of many colored tissue paper feathers are a great addition but rather difficult. Shape a wire frame, cover it with cloth and sew on the feathers, having some gold ones among them. A gold halo serves the purpose of marking her as a heavenly vision and is much easier. A gold disc standing up behind the head is bound on by a gold filet around the forehead.

The important part about Joseph is his beautiful, flowing beard. His robes are unobtrusive brown. He carries a staff.

Properties

THE PIPES can be suggested by two straight sticks, twelve inches long and a half inch in diameter, with the bark removed and tied tightly together side by side. The other shepherd carries a crook or staff nearly as tall as himself. The sheepskin is a skin shaped cloth covered with rough cotton batting. The Lad's sling is a two inch square of cloth with a yard of string from each corner. His bag he keeps tucked in his girdle.

The king's gold may be a gilded shoe box, the frankincense is joss stick burning in a gold cup hanging from three gold sticks, or in a turkish incense burner if you have one. The myrrh may be a gilded urn-shaped vase.

Music

THE MUSIC may be a tremendous help to this pageant, intensifying each emotion that the actors try to produce. A clever flutist, a well-trained choir, and a good organist are a great help, but not indispensable. If you have music at all for the pipes, do not have any distinguishable tune, but try to approximate the high wavering melodies of the east.

Reduced to simplest terms, the music may be:

For the flute—a few running chords on the piano.

The invisible choir—children singing "Joy to the World."

Entrance of the kings—"We Three Kings of Orient Are," on piano or organ.

After the close of the curtains—"Hark The Herald Angels Sing," by invisible choir.

THE TEACHER-MOTHER OF BEGINNERS

By Muriel White Dennis

YOU MUST see our beginners' department," the church-school superintendent announced to the visitor. "It is the largest in the city." "But the test of a successful department is not its size," thought the visitor as she peeped into the beginners' room.

There they were, one hundred fifty children crowded into rows with a centre aisle between. Behind every row stood a helper. "Sentinels," thought the visitor as she watched them parade up and down whispering to inattentive, restless children. On the platform in front stood the teacher. She had just finished "The Story of Jonah" and was saying to the children, "now we will illustrate the story. First, let's make the city of Nineveh. As fast as I call your names you may come and put the houses and trees in the sand." "Miss Lenox is an authority on the use of the sand table," whispered the superintendent admiringly. "But not an authority on the needs of little children," thought the visitor. A brisk roll call followed and the children were rushed to the front to have a part in the exercise by sticking twigs, blocks, and miniature dolls in the sand. They did not see the finished "picture" for a chord on the piano announced that it was time to sing goodbye.

* * *

AFTER the session the visitor talked to the teacher and learned what had happened before she arrived. There had been ten minutes for greetings, ten minutes for singing, ten minutes for offering, five minutes for a missionary story and ten minutes for drilling Bible verses.

"Do you ever have a retold story period?" ventured the visitor. "Oh, no! the children get my stories the first time," boasted the teacher. The visitor thought of her own department and how sometimes the same story was retold at the children's request three or four times during one session. "Children prefer familiar stories," she insisted. "But it is a waste of time when there are so many other important things that must be done." The teacher said positively.

* * *

UNFORTUNATELY, teachers of this type are not rare. The pity is that adults, dazzled by the spectacular, call them successful when they are really misfits. The teacher who does all the talking and carries out every program exactly as planned has neither sympathy for children nor an understanding for the work of the beginners' department. To have sympathy does not mean that one should like children; one should "feel with" them. The teacher who "feels with" a beginner does not consider it a waste of time to retell stories and listen to the children's experiences. She appreciates the charm of the familiar and welcomes the opportunity to give their experiences a religious interpretation by tracing their happiness to the heavenly Father. She would consider it a waste of time, however, to "drill" little children on Bible verses or the 23d Psalm. She knows that children can recite words which they do not understand. She believes that her task is to teach truths, not facts, so she teaches these verses through association with songs, stories, and pictures and provides for actual practice of the truths. She believes that the 23d Psalm contains words and expressions beyond the comprehension of a beginner. So she is content to leave such material for primary and junior teachers to develop. She is continually on guard against giving the children an overabundance of information, for it is easy to give more than their understanding can keep pace with. To the teacher who really understands children, their interests and experiences are more important than the lesson in the quarterly.

* * *

IN THE beginners' room of a prosperous country church a vivacious young woman was telling the story of "The Gathering of the Manna" to a group of twelve children. A mother bird and her babies in a nest above the open doorway were keen competitors for the attention of the children and their activities were plainly visible through the transom. "Look, Miss Katherine, the mother bird is giving her babies a bug!" cried a boy. The teacher laid a restraining hand on the boy's knee and continued her story. "Oh! Oh! there's the daddy bird!" piped another voice. The teacher blushed, threw an embarrassed glance toward the visitor and said hurriedly, "Yes, yes, but now you must listen to the story."

"What an opportunity she is missing to teach the heavenly Father's care," thought the visitor.

When she mentioned it after the session, the girl was shocked that anyone should suggest omitting the story in the quarterly What would the parents say when the children could not tell about the story in the leaflet?

A FEW weeks later the visitor was in another department. The teacher was not a mother but she had the "mother look" and the children adored her. "A teacher-mother," thought the visitor, "is the first great need of the beginners' department." The lesson story was "Joseph Going on an Errand." The teacher had planned an interesting program but they did none of the things she had planned for Jack had brought his pet pigeon for the teacher to see. It was in a pasteboard box and he was jealously guarding it from the curious eyes of the children.

Before long the teacher was holding it on her lap, gently stroking its feathers. She asked permission to show it to the children. They looked at its bright eyes, its claws and wings. They stroked its feathers. How their faces glowed as they talked about the heavenly Father who gave the bird its wings and its soft coat.

The teacher noticed that Jack had cut a hole in the box lid so that his pet could breathe, and then Jack told how he fed and cared for it. Two children brought water and poured it in a shallow bowl. How quiet they were as the bird took a drink. Other children began to tell how they cared for their pets and out of their experiences the teacher developed the verse, "Be ye kind." Then she told Maud Lindsay's story, "Out of the Nest."

Anyone who watched the children's faces during the story or listened to the reverent prayer and the eager plans for helping God take care of his birds, would have agreed that the teacher was wise to change her program to meet the unexpected situation.

A wise man had said, "Everything in a child's life should be interpreted religiously." That is the special task of the teacher-mother of beginners.

BUFFET: DEPARTURE FOR EGYPT

An Interpretation by Albert E. Bailey

BUFFET is here portraying the third attribute of motherhood—the INSTINCT FOR NURTURE. Nurture is care for the physical and spiritual welfare of the young. It is the capacity for placing the child first. It is brooding love that like the sunlight calls forth the tender plant. It is intuition that senses a need before it comes. It is wisdom that thinks for the unthinking. It is the will to serve that never sleeps though all the senses cry for rest.

Mary would not have chosen the long journey to Egypt. She would prefer not to trust her fears, not to believe Joseph's dream and the Magi's warning. She would love just to stay in little Bethlehem where at last things are settling down to comfort, and where the good folks are so kind. Or, if there is really danger, she would choose to hide near by—in Hebron, in the wilderness.

Photo by Courtesy of Braun and Co., New York.

But with a mother there is no choice; first and always the child.

So Mary arises in the dead of night. She wraps the little one in her warmest blanket. As if He were the most precious thing in the universe, she presses Him close to her breast that the winter chill shall not reach Him. And while He sleeps, silently as the stars go by, she descends the stair in the lantern's yellow light to where Joseph waits with the half-awakened donkey.

It is two hundred fifty miles from Bethlehem to Heliopolis, and the fearful desert lies between. Mary would go if it were two hundred fifty million!

THE PRIMARY WORSHIP PROGRAM FOR JANUARY

By Dorothy Kay Cadwallader

Theme for January; God Our Protector

First Sunday

CALL TO WORSHIP: "A Prayer for Each Season." (*Songs for Little People.* Danielson and Conant. The Pilgrim Press, Boston, Mass. No. 10.)

HYMN: "A Prayer for Each Season." (*Songs for Little People*, No. 10, fourth stanza.)

"Loving Friend, oh, hear our prayer!
Take into Thy tender care
All the leaves and flowers that sleep
In their white beds covered deep.
Shelter from the wintry storm
All Thy snowbirds: keep them warm.
Hear our prayer."

PRAYER: Thank Thee, dear heavenly Father for this new year. Thank Thee for taking care of us during the past year. Thank Thee for the warm blanket of beautiful snow that covers all the leaves and flowers. Take care of the leaves and flowers. Take care of the birds and help us to remember to feed them. Bless us during this wonderful new year. Help us to be kind and thoughtful one to another. Amen.

PSALM 23.

HYMN: "Praise Him, Praise Him." (*Songs for Little People*, No. 6.)

HYMN: "Winter Hymn." (*Songs for Little People*, No. 108.)

"Winter day, frosty day!
God a cloak on all doth lay;
On the earth the snow he sheddeth,
O'er the lamb a fleece he spreadeth,
Gives the bird a coat of feather,
To protect it from the weather,
Gives the children home and food;
Let us praise Him: God is good!"

OFFERING SERVICE Every good gift and every perfect gift is from above, coming down from the Father. —James 1:17.

(Have a child from each class bring the offering while the pianist plays softly the offering song. Leyda's Carols, p. 12.)

"Dear Jesus, our offering we bring Thee,
With gladness this tribute we pay
To Him who looks down on the children
And never turns any away."

LESSON STUDY.

Have pianist play, "Winter Hymn" while children gather around the superintendent for missionary story.

MISSIONARY STORY: Primary Picture Stories. Italian Picture Stories No. 1. (Primary Picture Stories.—Several sets now in print are suitable for use this year. The following are suggested: "Playing Together Picture Stories," "Young Americans Picture Stories," "Italian Picture Stories," "Negro Picture Stories." Secure from any denominational board.)

SONG: "The World Children for Jesus." (*Leyda's Carols*, p. 28.)

(Change to suit the story you tell.)

"The little Italians, with shining dark eyes
From a country far over the sea
Are my Italian brothers; and
Jesus loves them
Just as He loves you and me."

Refrain

"The world children for Jesus
The world children for Jesus
The world children for Jesus who loves them,
Who loves everyone."

CLOSING PRAYER: Dear Jesus, we thank Thee for the little children who have come to America from over the sea. Help us to be kind to them and show that we are thine own little American children. Help us to be kind this coming week. Amen.

GOOD-BYE HYMN: (*Songs for Little People*, No. 96.) (Sung as a prayer with heads bowed.)

"O Lord, our hearts would give Thee praise
Ere now our school we end—
For this Thy day, the best of days,
Jesus, the children's friend. Amen."

Second Sunday

CALL TO WORSHIP: "A Prayer for Each Season." (*Songs for Little People*, No. 10.)

HYMN: "A Prayer for Each Season." (Fourth stanza.)

BIBLE: Psalm 23.

PRAYER SONG:

"Lord, who lovest little children,
Hear us, as we pray to Thee."
(*Songs for Little People*, No. 21.)

PRAYER: "Father in Heaven." (*Songs for Little People*, No. 1.)

(Superintendent to repeat second stanza as a prayer.)

"Father in heaven, help thy little children
To please Thee ever in their work and play;
Help them to be truthful, gentle, kind and loving,
To be like Jesus, and follow Him alway."

HYMN: "Winter Hymn." (*Songs for Little People*, No. 108.)

OFFERING SERVICE: Freely ye received, freely give.—Matthew 10:8.
Offering Song: Leyda's Carols, p. 12.

LESSON STUDY.

Have pianist play "Winter Hymn," while the children gather around the superintendent for missionary story.

MISSIONARY STORY: Primary Picture Stories. Italian Picture Stories, No. II.

SONG: "The World Children for Jesus." (*Leyda's Carols*, p. 28. Substitute "Italians" for "Chinese," etc.)

CLOSING PRAYER SONG: "Father in Heaven." (*Songs for Little People*, No. 1, second stanza.)

"Father in heaven, help Thy little children
To please Thee ever in their work and play;
Help them to be truthful, gentle, kind, and loving,
To be like Jesus, and follow Him alway."

Third Sunday

CALL TO WORSHIP: "Largo," Handel.

HYMN: "A Prayer for Each Season." (*Songs for Little People*, No. 10, fourth stanza.)

PRAYER: This is Thy house, we thank Thee for it. We are glad that we can come here and learn about Thee and about Thy Son. Thank Thee for Thy care of us and of Thy creatures. Thank Thee for this beautiful white snowy world. Amen.

HYMN: "Winter Hymn." (*Songs for Little People*, No. 108.)

OFFERING SERVICE: God loveth a cheerful giver.—2 Cor. 9:7.
Offering Hymn: (*Songs for Little People*, No. 88.)

"We give Thee but Thine own
Whate'er the gift may be.
All that we have is Thine alone
A trust, oh Lord, from Thee. Amen."

LESSON STUDY.

Have pianist play Handel's "Largo" while children gather around the superintendent for the missionary story.

MISSIONARY STORY: Primary Picture Stories. Italian Picture Stories, No. III.

CLOSING PRAYER SONG: "Father in Heaven." (*Songs for Little People*, No. I, second stanza.)

Fourth Sunday

CALL TO WORSHIP: Handel's "Largo."

HYMN: "A Prayer for Each Season." (*Sons for Little People*, No. 10, fourth stanza.)

HYMN: "This is God's House." (*Songs for Little People*, No. 8.)

"This is God's house and He is here today,
He hears each song of praise and listens when we pray."

BIBLE: Psalm 23.

PRAYER: The Lord's Prayer.

OFFERING SERVICE: For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life.—John 3:16.

Offering Hymn: Songs for Little People, No. 88.

LESSON STUDY.

Have pianist play Handel's "Largo" while children gather around superintendent for missionary story.

MISSIONARY STORY: Italian Picture Stories, No. IV.

PRAYER: We thank Thee that these little Italian boys and girls could come to America where they may go to our schools and our Sunday schools. We pray for all the little children everywhere in Japan, China, Africa, India. Oh, hear us as we send a whisper song to them.

WHISPER SONG: (Neidlinger Press, East Orange, N. J.)

"I want to send a whisper song
Across the waters blue,
And say to all the children there
Jesus loves you, Jesus loves you.
Amen."

Fifth Sunday

CALL TO WORSHIP: "A Prayer for Each Season" (*Songs for Little People*, No. 10.)

HYMN: "A Prayer for Each Season" (*Songs for Little People*, No. 10.)

HYMN: "Winter Hymn" (*Songs for Little People*, No. 108.)

BIBLE: Psalm 23.

PRAYER SONG: "Our Prayer" (*Leyda's Carols*, p. 46.)

"Father, hear us as we pray,
Guard and keep us day by day,
Help us feel Thy loving care
Every day and every where."

PRAYER: Lord's Prayer.

OFFERING SERVICE: James 1:17; Matthew 10:8; 2 Corintians 9:7; John 3:16.

Offering Song: (*Leyda's Carols*, p. 12.)

BIRTHDAY SERVICE: (Recognition of all children having birthdays during January.)

Song: "Birthday wishes" (*Leyda's Carols*, p. 16.)

"Wishes true we bring you
On this happy birthday.
Kind and dear
Through the year
May the Father keep you."

Birthday Prayer:—Dear heavenly Father, we thank Thee for the new year that these birthday children are beginning. May it bring them much happiness because they have learned to bring happiness to others. Keep them ever in Thy care all through the year. Amen.

LESSON STUDY.

Have pianist play "Winter Hymn" as children gather around the superintendent for recitation of memory verses for the month.

First Year—Jehovah is thy keeper.—Psalm 121:5.

What time I am afraid, I will put my trust in Thee.—Psalm 56:3.

Second Year—The child grew.—Luke 2:40.

Jesus advanced in wisdom and stature and in favor with God and men.—Luke 2:52.

Jesus of Nazareth. . .who went about doing good.—Acts 10:38.

He received his sight, and followed him, glorifying God.—Luke 18:43.

Third Year—This is my beloved Son, in whom I am well pleased.—Matthew 3:17.

Jesus saith unto him, arise, take up thy bed, and walk.—John 5:8.

It is a good thing to give thanks unto Jehovah.—Psalm 92:1.

He healed many that were sick.—Mark1:34.

There is forgiveness with Thee.—Psalm 130:4.

CLOSING HYMN: "Good-bye Hymn" (*Songs for Little People*, No. 96.)
(Sung as a prayer, with heads bowed.)

THE USE OF ART IN WORSHIP

By Grace Sloan Overton

RELATION of art and religion. Art and religion belong together by identities of origin, subject matter, and inner experience. The origin of art is found in human nature,—that innate desire to express the most sacred sentiments of life in the guise of symbolism. Since religion is one of the deepest and most inclusive of human experiences, it seems only natural that the highest art should spring from the religious impulse. One has but to study the world's artistic treasures to discover that some phase of religious experience is the subject of most of them. The beginnings of art and religion lie far back in human experience and the connection between them is as old as the human race.

There are those who feel that art is detached from life and that it is purely temperamental and unrelated to the solid facts of life; others recognize art as a revealer of life's deepest meanings. They see in it a yearning toward an ideal. As Browning so beautifully expressed it,

"The emulous heaven yearned down and made effort to reach the earth
And the earth had done her best in her passion to reach the skies."

Such yearning toward an ideal is a prayer, and sharing in such artistic expression is genuine worship. To be sure, religion is more than beauty and worship more than art. The artist sees the life of beauty and the religionist the beauty of life. Art, then, should serve religion in worship.

The Need of More Artistic Worship Programs

WE LIVE in a critically analytical age. We no longer hesitate to criticize the expressions of the most sacred sentiments of life. This criticism extends even to worship; in fact, it is held that uncriticized programs of worship are likely to be ineffective. The truth is that far too many of our worship programs are tiresome and uninteresting. They lack unity, simplicity, and beauty, —the qualities which make a service impressive. The deepest joys of human experience are its spiritual joys,—peace, hope, trust, forgiveness, and service. The faith of religion should be set forth in noble, sublime, and sensible forms of worship that would give rest and refuge, recreation after moral conflict in practical situations, comfort and solace after sorrow,—that would bring composure and peace and calm of spirit to the worshiper. We who are interested in the church and are responsible for the building of the service have but ourselves to blame that so many people turn to the theater, the art museum, and the music hall for the only expression of their impulse to worship and feel that, by comparison, the church service is dull and uninteresting. The story is told of a little boy, who, after his return from the theater, exclaimed to his mother, "Oh, mother, if you'd just go to the theater once, you'd never go to prayer meeting again as long as you live." His response to the beauty of color and the vivid imagery of the theater is full of suggestion. This response was not reasoned. His attitude was receptive,—which is the attitude of worship. The beauty of color, of music, of movement, and the witchery of lighting had wrought in him an experience of life expansion. Had such beauty been employed in the service of his church, what spiritual enlargement might have been his!

Art Induces a Sense of Elevation With a Corresponding Feeling of Humility and Reverence

PROFESSOR HOCKING says that worship is an act of meditation, the recognition of God, and is not completed until He has become one with us. There is the necessity, then, of leading one who presents himself for worship to the frontiers of the spiritual world. The

first thing to be done by a worship program is to harmonize the souls of the worshipers so that there will be a unity of feeling which will establish an accordance with things divine. The voluntary, the processional hymn, the call to worship, induce that quiet sense of reverence and humility, that consciousness of the presence of the Perfect One which alone makes the highest worship possible. The quality of the light, the charm of the music, the processional movement, the harmony of the color of the interior decoration, the absence of incongruous or annoying features, the precision of the service, the comfort of the worshipers, the artistic representation of Biblical events, the art of expression exhibited by the leaders of the service,—all of these make a setting in which the soul may have a keen awareness of God's presence and may truly worship. Each of these items, however it may be colored by religious motives or baptized by spiritual power, is fundamentally a question of art.

Art Provides a Means of Expression

BUT THIS worshipful mood, when once established, demands expression. Without such expression the mood may pass without fruition, or it may stifle the worshiper's further normal responses. Means for expression must be provided. Since one can hold devotional attitudes for only a limited time, an opportunity for the expression of exaltation and reverence must be provided early in the service. To be of highest value, such an exercise must be one in which all the worshipers may share, such as the singing of a noble hymn, the responsive reading of scriptural or other devotional material, or the use of a common prayer. Here art may serve; but the artistc forms must be dignified and beautiful, fit instruments for the expression of the soul's loftiest sentiments toward God.

Art Instructs and Gives Content

THERE must also be provided, in a program of worship, sufficiently thoughtful and moral content to cause the worshiper to remember the practical world round about him. This part of the service should be filled with definite content or the service will give a vague, unreflective, imaginative outlook. Such content may be supplied by the reading of the Scriptures setting forth previous human experience with the divine. Reading is a fine art and originally meant the interpretation of the printed page. Much of our Bible reading is so poorly done as not to create any mental imagery nor to present any definite concepts to the worshiper. Often a story or a great picture may be used to present a real life situation in which contact with the divine has enabled one to meet that situation honorably. Again the dramatization of some Biblical event or of some moral conflict will present the moral law in action, thus assisting the worshiper by furnishing content of ideas and moral ideals.

Art is a Mode of Dedication for Service

THE VALUE of the worship is lost if it does not lead on to a definite decision and dedication for service. The worshiper has had a vision of Divinity followed by a natural expression of humility; he has shared in the service of praise; he has had revived fundamental ideals to be expressed in conduct; and he should be in a mood for dedication. The worship for him has not had great value if it fails at this point. Such dedication may be expressed by repeating a pledge, by singing a suitable hymn, by offering a prayer of dedication, or by the presentation of some great work of art that will crystallize the mood for dedication. I remember closing a young people's service in which the dominant note had been an appeal for Christian service, by presenting Hofmann's *Gethsemane* and repeating the story which is told of the young German who, after reflecting upon this great picture, fell to his knees and exclaimed, "Oh, Man of Galilee, if you have a task for me, I will not fail you."

The aim should be to make use of every art that will enable us to create an atmosphere that will reach the inner life; that will kindle the senses and stimulate the imagination, thus giving wing to thought and keener insight into truths; that will lift people above petty prejudices and give them a more comprehensive outlook on life; that will revive fundamental ideals and give release of energy for Christian living.

SUNDAY SCHOOL SAYINGS OF MARION LAWRANCE

NO SUNDAY-SCHOOL teacher is a real teacher on Sunday who is a teacher only on Sunday.

Teaching is not training a mind, but training a life.

The thing that costs is the thing that counts.

A prompt and orderly teacher makes prompt and orderly pupils.

They govern best who appear not to govern at all.

The teacher's life is the life of his teaching.

Love is the hammer that will break the hardest heart.

He Yet Speaketh

Only a small part of teaching can be put into words.

So long as it means more to the Kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday school be recognized and appreciated.

The turning point for good in many a boy's or girl's life has been settled by faithful Sunday-school attendance.

—An Extract from Marion Lawrance, a Memorial Biography, by his son, Harold G. Lawrance. Published by Fleming H. Revell, New York. 479 pp. Price $4.00.

THE USE OF THE MISSIONARY STORY IN CHURCH SCHOOL WORSHIP

By George H. Trull

LET'S TRAVEL in thought to far off southern China. In a village near Yeungkong lives a staunch old disciple of Christ, T'aam Lun Hing. He is more than eighty years old, greatly respected by all. He is the owner of a pawn shop, a tall slender tower with four floors. Recently a visitor called on Mr. T'aam, who could hardly believe his eyes as they met. Twenty-five years had passed since these good friends parted, one a Chinese merchant, the other an American missionary, Dr. J. C. Thomson.

Nearly forty years ago Dr. Thomson tried to establish mission work in Yeungkong, but the people were unfriendly. When he started to build a small hospital, there was a riot and the walls were torn down. Prevented from living in the city, he went to the village of An'chuen, nearby, which belonged to a clan named T'aam,—in English, Thom. Because of his name, the villagers claimed Dr. Thomson as a relative and treated him kindly.

T'aam Lun Hing listened eagerly as Dr. Thomson preached the Gospel and early accepted Christ. Dr. Thomson remained for some months in An'chuen until by patience and perseverance he established the mission station in Yeungkong. During all that time and in the following years he and Mr. T'aam were warm friends.

Changes came later and Dr. Thomson in ill health returned to America. Two of his sons went back to China as missionaries. One of them settled in Yeungkong, where for ten years he burned out his life in self-denying service. His father, recently again in China, went down to Yeungkong to attend a memorial service for his son and to dedicate the fine new church which had been erected in the city. The occasion was not complete without a visit to his old home village, An'chuen, where he longed to see the members of his T'aam (Thom) clan, who had been the first to welcome him and by whom he is still beloved and called "Old Pastor T'aam."

Can you imagine the joy then of these two members of the T'aam clan, one a Chinese, one an American, as after a separation of a quarter of a century they again looked into each others eyes and recalled the days of long ago? Chinese T'aam took American T'aam to the top of his tower, from which they had an extended view of the surrounding country. He told how bandits had plundered all around them last year, but the heavenly Father had protected them. Then before they left the top of the tower old Chinese T'aam said, "Let us stop and pray." With bared heads the sons of both friends, who were present, stood by as "these two stalwart old friends prayed the friendly, confident prayer of those who have trodden a long road in the presence of their God."

* * *

IS NOT such a story a fitting introduction to prayer in the worship period of the church school? If graphically told, the entire school can see those two veterans standing in the sunlight on the top of that tower, united after long absence and members indeed of the same great clan of God, brothers in Christ. With this scene in their minds, the superintendent can appropriately say to his school:

"Let us now, in thought, stand reverently beside those two old Christian men in distant China and talk to our God and theirs."

Then may follow a fervent prayer of thanksgiving that in Christ Chinese and Americans are brothers, that the Gospel, after forty years of faithful service, has secured a foothold in Yeungkong, petition for those who labor there now and for the national Christians, and that in this present time of transition existing problems may be solved.

* * *

ANOTHER USE of this story would be as preface to brief remarks on the present problem of relationshlp of the missionary and Chinese church leaders. Every student of missions realizes that a new epoch is dawning in China and there are delicate problems of adjustment and relationships which will affect the whole future policy of every Mission Board operating on Chinese soil. Probably few of the pupils know much about this, so it is well to acquaint them with such facts as they will understand, that they may appreciate the momentous situation and be sympathetic and prayerful because of it, and become intelligently eager for news of further developments. There is opportunity just now for church-school superintendents to keep their pupils informed about the progress of the Kingdom in China,—a chance to watch history in the making.

Boy Bakers, Baking Bread for 1100 Near East Orphans

THAT THE missionary story has a rightful place in the worship of the church school is evident because it helps so splendidly in fulfilling the purpose of worship, which is to develop in the pupils right religious and devotional attitudes in social relationships toward God and fellowmen. In worship, therefore, we seek expression of reverence, thanksgiving (gratitude), goodwill, faith, and loyalty. Let us then use such missionary stories as portray these qualities and challenge their exercise by the pupils.

The first thing is to know our objective in worship; the second is to find the kind of story that will meet its requirements; and the third is to be able to adapt, combine, and reconstruct material so as to fashion the type of story required. Test every story by the objective in view—to develop an attitude of reverence, thanksgiving, goodwill, faith, or loyalty Reject it, if it does not measure up to standard. This does not mean that the story unfit for the worship period may not be used otherwise—to illustrate some lesson truth in a class session, for example.

* * *

TO FIND choice missionary stories for the worship period all ready for use, as is a box of breakfast food, is not to be expected. Occasionally one will find such a story. Be prepared, therefore, to combine, rearrange, and adapt material from various sources to secure what is desired. The story with which this article opens is an example of such combination and rearrangement. Having spent hours fruitlessly in seeking a suitable story for the worship period, attention was gripped by the lines quoted at its close, describing the converse of those two old men with God, and found in a letter from a missionary written last spring. It contained other statements, which with additional fact material in a descriptive sketch of the Yeungkong Mission Station, formed the basis for the story as presented.

Let us thank God that in the Sunday schools and church schools of today we are speaking of worship rather than of "opening exercises." The worship period together, as well as the intensive study period in classes, is a time for making distinct and lasting impressions upon the children and youth of our churches. Time is well spent, therefore, in planning in advance for dignified, uplifting, and inspiring worship periods. The story as a vehicle of truth can be frequently used, bearing in mind worship's objective, and the field of missionary literature and information is a rich storehouse upon which to draw.

DAGAN-BOUVERET: THE MADONNA OF THE SHOP

An Interpretation by Albert E. Bailey

DAGNAN-BOUVERET has presented the fourth quality of motherhood—the CAPACITY FOR VICARIOUS SUFFERING.

Mary's child lies sleeping in her arms, while the glory of His presence shines through her robe and streams past her face.

But Mary is not happy. Her sweet mouth has a touch of sadness. The one eye we can clearly see, so deep, so marvelous in its spirituality, is half hidden by a drooping lid, and the other eye in shadow is nearly closed. This is the gesture of day-dreaming and foreboding, the tell-tale signal of approaching pain

She is remembering the words of the prophet Simeon when he blessed the child in the Temple, "This child is set for the falling and rising again of many in Israel and a sword also shall pierce through thine own soul." She is counting over in her mind the Magian gifts that ended with myrrh the symbol of death.

Up from the subconscious wells a fear long suppressed and even now vaguely apprehended—the fear that evil is fated for the child of her heart. She will not speak of it; but she comes with the babe into the carpenter shop where the good man she loves is working. He is so kind, so strong. There is comfort in his presence. He will surely protect in the day of trouble—if the good Lord shall spare him till that day.

But the fear will not down. The point of Simeon's sword is beginning to enter her soul.

O Mother, whoever you are, this is the price you pay for motherhood. God has given you, with your child, ecstacy and anguish.

THE JUNIORS' WORSHIP SERVICE FOR JANUARY

By Nan F. Weeks

Theme for January: Happiness

First Sunday: "Happy New Year"

PRELUDE: (*Instrumental*). Melodie in F. Rubenstein.
GREETING: "Happy New Year to you!"
CALL TO WORSHIP.
Supt. Happy is the people whose God is Jehovah. (Psalm 144:15b)
Dept.: Whoso trusteth in Jehovah, happy is he. (Proverbs 16:20b)
PRAISE HYMN: "Joy to the World"
WORSHIP SERVICE:
Prayer.

O, tender Christ, bless thou this year
Bless thou its dawn, and bless
Its noontide and its evening, Lord,
And let each heart confess
As days and weeks and months go by,
To help the year grow old,
That of thy glory, King of kings,
The half is not yet told." Amen.
—*Mary D. Brine.*

Supt.: The heavens declare the glory of God;
And the firmament showeth his handiwork. (Psalm 19:1)
Dept.: (*All standing*) "Lord, Thy Glory Fills the Heaven."

"Lord, thy glory fills the heaven;
Earth is with its fullness stored;
Unto her be glory given,
Holy, holy, holy Lord!
Heaven is still with glory ringing.
Earth takes up the angel's cry,
'Holy, holy, holy' singing,
'Lord of hosts, the Lord most high.'"

Supt.: I will sing unto Jehovah as long as I live; I will sing praise to my God while I have any being. (Psalm 104:33)
Dept.: (Second stanza of hymn "Lord, Thy Glory Fills the Heaven.")

"Ever thus in God's high praises,
Brethren let our tongues unite,
While our thoughts his greatness raises,
And our love his gifts excite,—
With his seraph train before him,
With his holy church below,
Thus conspire we to adore him,
Bid we thus our anthem flow."

Supt.: Holy, holy, holy, is Jehovah of hosts: The whole earth is full of his glory. (Isaiah 6:3b.)
Dept. (Third stanza of hymn, "Lord, Thy Glory Fills the Heaven.")

"Lord, Thy glory fills the heaven;
Earth is with its fullness stored;
Unto thee be glory given,
Holy, holy, holy Lord!
Thus, thy glorious name confessing,
We adopt the angels' cry,
'Holy, holy, holy' blessing
Thee, the Lord of hosts, most high!" Amen.
—*Richard Mant.*

Prayer: Lord's Prayer (*in unison*).
Story: The New Year's Gift.*
Poem: (*Recited by a Junior.*)

"I want the New Year's opening days
To fill with love and prayer and praise,—
Some little things to do for thee,
God, who has done great things for me.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days,
Help us, dear Lord, in godly fear
To serve thee through this coming year."
— *Unidentified.*

HYMN: "Stand Up, Stand Up for Jesus."
FELLOWSHIP SERVICE:
Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes and the like.
Announcements.
Recognition of world relationship. (Brief missionary feature,—song or prayer.)
OFFERING SERVICE:
Supt. Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20:35 b.)
Dept. Freely ye received, freely give. (Matthew 10:8 b.)
Collecting of class offerings by Junior ushers.
Prayer:

"Dear Lord, thou gavest all to me,—
All that the world calls mine,
And of thy gifts I give to thee,
For all I have is thine." Amen.
—*Helen Talbot Porter.*

Hymn: "Saviour, Thy Dying Love."
CALL TO STUDY:
Supt.: Give me understanding, that I may learn thy commandments. (Psalm 119:73b.)
LESSON STUDY:
CLOSING HYMN: "The Lord Be With Us."
BENEDICTION:

*THE NEW YEAR'S GIFT

TWO BOYS were at play one day when they heard a voice saying, "Here are your New Year's presents. There is a book for each of you."

"Oh good!" shouted one of the boys. "I love books. Is it a story book? Does it tell about heroes and brave deeds?" And he opened it eagerly to read its tales. But a look of disappointment came over his face as he saw that the pages were all blank.

"It is for you to fill," said the messenger who had brought the book. "See! It has three hundred and sixty-five snowy pages, and it is divided into twelve chapters. You are to write a page each day until your story called "Nineteen Hundred and Twenty-Six" is completed. And now, let me have the one that each of you wrote last year. Father Time is waiting to look them over."

"Oh!" gasped the second boy, "I wish he wouldn't look at mine. I dont want anyone to see it. It is so full of blots and blunders. Please let me go over it and try to make it a little neater and less ugly."

But the messenger, glancing into the books, shook his head sadly as he said, "I am very sorry, but there is no chance for you to change those pages now. Alas! This ugly blot shows where you lost your temper and said such angry words. And here is the blur that you made when you told what you knew was not true. I'm sorry to see these blank spaces which show how very many times you neglected some duty, —helping your mother, studying your lessons, running an errand, and being kind to a stranger. But this page," said the messenger with a smile, "is the most beautiful of all. It shows the kind deeds you did for an old lady who lives near you. And here is the beautiful page which records the time you gave up some treat, so that you could send some extra money to China, for the mission work there."

"I wish all the pages were beautiful," sighed the boy.

"And so do I wish that mine were," his companion said sadly. "I'm so ashamed of the blots and blurs and blanks and blunders. I do hope I can make my new one look better."

"You can," said the messenger kindly. "God has given you a perfect Pattern to copy. Try your best to be like God's own son, and ask him to help you as you try each day."

—*Adapted from "The Fairy's New Year Gift" by Emilie Poulsson, "In the Child's World."*

Second Sunday: The Secret of Happiness

PRELUDE (*Instrumental*): "Mercy" by Gottschalk.
CALL TO WORSHIP: (*See service for first Sunday.*)
PRAISE HYMN: Doxology.
PRAYER: Lord's Prayer (*in unison.*)
FELLOWSHIP SERVICE: (*See service for first Sunday.*)
HYMN: "For the Beauty of the Earth.'
OFFERING SERVICE: (*See service for first Sunday.*)
WORSHIP SERVICE:
Scripture: (Matthew 5:1-12.) (To read these Beatitudes from one of the modern speech New Testaments, —Weymouth or Goodspeed—will help the junior to comprehend their meaning more fully.)*
Story: "The Secret of Happiness."**
Solo: "Somebody Did a Golden Deed."
Prayer: Our kind heavenly Father, we thank thee for all the joys which thou dost send to us each day. For our homes and our loved ones, for health and food and clothing we give thee thanks. We are so glad that we live in a Christian land, and we thank thee for Jesus who has made our land and our lives so happy. Help us to be like Jesus who went about doing good. Make us willing to share with others who have not so many blessings as we enjoy. Amen.
Hymn: "Love Thyself Last."
CALL TO STUDY: (*See service for first Sunday.*)
LESSON STUDY:
HYMN: "Saviour, Teach Me, Day by Day."
PRAYER:
POSTLUDE (*Instrumental*):

*Matthew 5: 1-12.
1. Seeing the multitude of people, Jesus went up the hill. 2. There he seated himself, and when his disciples came to him, he proceeded to teach them, and said: 3. Blessed are the poor in spirit for to them belongs the kingdom of the heavens. 4. Blessed are the mourners for they shall be comforted. 5. Blessed are the meek, for they as heirs shall obtain possession of the earth. 6. Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied. 7. Blessed are the compassionate, for they shall receive compassion. 8. Blessed are the pure in heart, for they shall see God. 9. Blessed are the peacemakers, for it is they who will be recognized as sons of God. 10. Blessed are those who have borne persecution in the cause of Righteousness, for to them belongs the kingdom of the heavens. 11. Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. 12. Be joyful and triumphant, because your reward is great in the heavens; for so were the prophets before you persecuted.—*R. F. Weymouth.*

**THE SECRET OF HAPPINESS

IN A DARK and dreary little house there lived a man whom everyone called "Mournful Max the Miser." From that word "Miser" you know at once that he was not poor so far as money is concerned. In fact he was very rich, for hidden away under the boards of his floor there were bags and bags of shining coins which Mournful Max would take out and count over and over again. But in every other way Max was very poor. He had no friends,—not even a dog or a cat for a companion. He had no good times with his neighbors, for they all feared his surly frown and kept out of his way. He had no books to read, for books cost money. And so he lived alone and was miserable and miserly.

One stormy night as the rain beat against his window panes, Max was busily counting his silver coins, when suddenly he heard a tap, tap, tap at his door. "It's thieves," he whispered to himself as he hurriedly hid the bags under the floor and spread down the old ragged rug.

"Who's there?" he asked in a trembling voice.

"It's me," said a childish voice. "I'm lost in the storm. Please let me in to get warm and dry."

A feeling of pity came over Max, and he opened the door and let the boy in. He put some sticks on the fire and soon his guest was dry and warm and talking busily. He told Max about his school and about the kind old teacher whom everybody loved.

"He lets us go to his house and he tells us stories all evening," said the boy. "And he loves to surprise folks. Once he dressed up like a messenger boy and took some money to a family that was poor. Often he sends them fruit from his orchard, or honey from his bee-hives, or vegetables from his little garden. He even gave away his own gloves this winter. But he never tells any of these things. We hear about them from the folks who get the surprises."

"And does he *like* doing such things?" Max asked in amazement.

"Like it?" said the boy. "I should say he does. Haven't you seen how happy his face always is? He's the happiest man in town."

"But I thought he did not have much money," suggested Max, who thought, very foolishly, that no one could be happy without money.

"He has hardly any money," the boy answered, "for he gives it all away; but he's very rich in friends and in happiness. And he says that's the best kind of riches."

The next morning Max, who had laid awake thinking most of the night, made his way to the school master's house, and said to him. "Sir, I have come to learn a lesson. Please teach me how to be happy like you are."

Leading him into a room where there were many books in cases, the school master pointed to a card on the wall, and said, "there's the secret. Read it and try it out for yourself."

Old Max put on his spectacles and read:

J esus first;
O thers next;
Y ourself last.

"So that's how to spell **joy**, is it?" said Mournful Max. "I've been spelling it backwards all my life. I'll turn it 'round, and see how it works."

And Mournful Max is now called Merry Max by all who know him.—*Adapted from "Parables for Little People" by J. W. G. Ward.*

Third Sunday: Making Jesus Happy

PRELUDE (*Instrumental*): Moonlight Sonata, (second movement), by Beethoven. (See *Services and Songs*, by Josephine Baldwin.)
CALL TO WORSHIP: (*See service for first Sunday.*)
PRAISE HYMN: "When Morning Gilds the Skies."
FELLOWSHIP SERVICE: (*See Program I.*)
STORY: (Showing how some noble missionary,—Carey, Livingstone, Judson, Grenfell, Patton, or another,—gave up home and loved ones and ease to please Jesus by carrying His gospel to others.)
HYMN: "My Jesus, I Love Thee."
POEM: "Just to Please Jesus."

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road,
This is the sweet thought making duty delight,
Turning the darkness of gloom into light,
Just to please Jesus.

Staying at home with the children, perchance,
Watching the sick one's oft-wandering glance,
Sweeping, and dusting, and tidying home,
Deeds not recorded 'neath Fame's painted dome,
Just to please Jesus.

Turning the eye from the vanity show,
Sparkling and flashing with glittering glow,
Turning away to the quiet and calm,
Singing in secret a thanksgiving psalm
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow men,
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair, better land,
Doing and thinking, and hearing and seeing,
Eating and drinking, and working and being,
Just to please Jesus.

OFFERING SERVICE: (*See Program I.*)
DEVOTIONAL SERVICE:
Scripture: How to Make Jesus Happy —Matthew 25:31-40.
Prayer.
Hymn: "O Jesus, I Have Promised."
CALL TO STUDY: (*See program I.*)
LESSON STUDY.
HYMN: "'Follow Me', The Master Said."
PRAYER: (*Repeated in unison.*)
"Dear Jesus, who came down to earth,
To live and die for me.
Help me to give in grateful love
My very best to thee." Amen.
POSTLUDE (*Instrumental*):

Fourth Sunday: Making Others Happy

PRELUDE (*Instrumental*): "Flower Song." G. Lange.
CALL TO WORSHIP. (*See Program I.*)
PRAYER:
PRAISE HYMN: "Holy, Holy, Holy."
FELLOWSHIP SERVICE:
Making happy the visitors, the new members and the birthday juniors.
Making each other happy by good reports: church attendance, honor classes and the like.
Making our world brothers and sisters happy.* (Missionary feature:—a story or a special gift which has been previously planned.)
Hymn: "We've a Story to Tell to the Nations."
OFFERING SERVICE:
Supt.: What does God's word say about our duty in regard to making others happy by our gifts?
Dept.: Freely ye received, freely give. (Matthew 10:8.)
Collecting of offering.
Hymn: (Tune Bullinger.)

When thy heart with joy o'er flowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

Share with him thy bread of blessing,
Sorrow's burden share,
When thy heart enfolds a brother,
God is there. —*T. C. Williams.*

DEVOTIONAL SERVICE.
Scripture: A Boy Who Helped Make Others Happy. John 6:1-14.
Hymn: "Love Thyself Last." (May be sung to tune Consolation 11,10, 11, 10.)

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of life's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair,
Go, lend a hand, and lead him out of danger,
To heights where he may see the world is fair.

Prayer:
Lord, help us live from day to day
In such a self-forgetful way
That even when we kneel to pray,
Our prayers shall be for—Others.

Help us in all the work we do
To ever be sincere and true,
Remembering when we're serving you,
Then we are helping—Others.

Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—Others.

And when our work on earth is done,
And our new work in heaven's begun,
May we forget the crown we've won,
While thinking still of—Others.
Amen.
—*Chas. D. Meigs.*

CALL TO STUDY: (*See Program I.*)
LESSON STUDY.

LORD'S PRAYER.
POSTLUDE (*Instrumental*).

*In his book *Five Missionary Minutes*, George H. Trull suggests writing on the blackboard or a large sheet of paper, the words of the Lord's prayer, and then having the class or department eliminate the parts that would be omitted by those who are indifferent to the needs of others. The prayer would then read:

~~Our~~ Father who art in heaven, ~~Hallowed be thy name. Thy kingdom come. Thy will be done~~ me my ~~on earth as it is in heaven.~~ Give ~~us~~ this day ~~our~~ me my daily bread. And forgive ~~us our~~ debts ~~as we forgive our debtors.~~ me And lead ~~us~~ not into temptation but deliver ~~us~~ from evil. ~~For thine is the kingdom and the power and the glory, forever.~~ Amen.

Fifth Sunday: Happiness the World Around

NOTE: The room may be decorated with the flags of many nations, and with posters made by the juniors. The posters might depict life in different countries, each class being responsible for one country, and meeting during the week to prepare their respective posters. Idols and other curios may also be displayed.

PRELUDE (*Instrumental*): "He Shall Feed His Flock." Handel. (The Messiah.)

CALL TO WORSHIP:

Supt.: All nations whom thou has made shall come and worship before thee, O Lord;
And they shall glorify thy name. (Psalm 86:9.)

Dept.: For thou art great and doest wondrous things: Thou art God alone. (Psalm 86:10.)

PRAISE HYMN: Doxology.

LOYALTY SERVICE:

PICTURE-BOOKS IN WINTER

SUMMER fading, winter comes—
Frosty mornings, tingling thumbs,
Window robins, winter rooks,
And the picture story-books.

Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and crooks,
In the picture story-books.

We may see how all things are
Seas and cities, near and far,
And the flying fairies' looks,
In the picture-story books.

How am I to sing your praise,
Happy chimney-corner days,
Sitting safe in nursery nooks,
Reading picture story-books?

—Robert Louis Stevenson

Salute to Christian Flag.

I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love. I salute thee.

Hymn: "Fling Out the Banner."

OFFERING SERVICE: (*See Program 1.*)

FELLOWSHIP SERVICE: (*See Program 1.*)

DEVOTIONAL SERVICE:

Supt.: Give the king thy judgments, O God,
And thy righteousness unto the king's son.
He will judge thy people with righteousness,
And thy poor with justice.

He will judge the poor of the people.
He will save the children of the needy.
And will break in pieces the oppressor. (Psalms 72:1, 2, 4.)

Story: On the shore of Central Africa the natives danced about, pounding on their wooden drums and singing a weird song. A boat was approaching, and the savages were dancing in glee as they thought of the "pale-face" they would kill as soon as he landed. Already they could see him on the deck of the vessel, and these fierce cannibals were eager to destroy him.

But as the "pale-face" left the ship and came toward them nobly and bravely, they gazed at him in wonder, and when he gave them gay beads and new fish-hooks they whispered among themselves, "We will let him live till all his gifts are gone. He is rich and powerful.

And so, day after day, the "pale-face" lived among them. He built a house; dug a well; made a boat.

Day after day the missionary worked among them, learning their language, helping them, teaching them. Day after day they stole from him and tried to burn down his house. But always the missionary was patient and forgiving.

One night he heard footsteps outside his window and some one was calling "Let me in."

"Who are you?" said the missionary.

"I'm the medicine man. Let me in," was the mumbled reply.

The missionary recalled the necklace of human bones which he had seen the medicine man wear, and he thought, "He has come now to kill me." But just then he heard the man sobbing, and in pity he opened the door.

As he did so, the fierce looking medicine man plunged in, and falling on the ground he seized the missionary's ankles, saying "I will not let you get away until you give me your Jesus God. I am savage and cruel and evil. You are patient and kind and good. Give me a spirit like yours, oh pale-face."

The missionary talked all night with the savage, telling him about Jesus; and kneeling beside him he prayed that God would help the medicine man to know and love Jesus. And when morning came a smiling black man left the missionary's house, and began to tell his people about "The Jesus God" who makes men kind and good and happy. The prince of the tribe and many others became Christians, and where once they had killed their fellow men and feasted on them, these Christian natives built a church which has grown and grown until it now has over one thousand noble Christian men and women members, who sing with happy hearts, "Jesus Shall Reign Where'er the Sun."

—*From the Lecture, In Africa with An Irishman, Dr. G. McGuire.*

Thus God is proving to us the truth of these words about Jesus: He shall have dominion also from sea to sea and from the River unto the ends of the earth (Psalm 72:8).

Dept.: "Jesus Shall Reign Where'er the Sun." (First stanza.)

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

Supt.: Yea, all kings shall fall down before him; All nations shall serve him. (Psalm 72-11.)

Dept.: (Third stanza of hymn.)

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

Supt.: For he will deliver the needy when he crieth,
And the poor, that hath no helper.
He will have pity on the poor and needy,
And the souls of the needy he will save. (Psalm 72:12,13.)

Dept.: (Fourth stanza of hymn.)

Blessings abound where'er he reigns,
The prisoner leaps to loose his chains,
The weary find eternal rest,
And all the sons of want are blest.

Supt.: His name shall endure forever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy. (Psalm 72:17.)

Dept.: (Fifth stanza of hymn.)

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen.

Prayer: (That all may learn to love and worship the true God.)

CALL TO STUDY:

Supt.: Teach me thy way, O Jehovah; I will walk in thy truth.

LESSON STUDY.

HYMN: "Christ for the World We Sing."

PRAYER.

POSTLUDE (*Instrumental*).

BOOKS FOR THE CHILDREN'S CHRISTMAS STOCKINGS

By A. Edith Meyers

"He who gives a child a book
Gives that child a sweeping look
Through its pages
Down the ages;

Gives that child a ship to sail
Where the far adventures hail
Down the sea
Of destiny!

Gives that child a vision wide
As the skies where stars abide
Anchored in
The love of Him."

—*Author Unknown.*

"And that's the end of the story," aid mother in a quiet voice, as she closed ie book.

"I don't like it so very much," com- ented seven-year-old Frederick. Mother, why don't you buy us some *ice* books like those Miss M———— eads to us?"

He was remembering certain enchanted alf-hours in the up-stairs apartment here the Lady-Who-Loves-Children ead aloud to him and his five-year-old rother, *The Eskimo Twins*,[1] *Water abies*,[2] *Top of the World Stories*,[3] *Golden ickey*,[4] *The Honorable Crimson Tree*,[5] nd certain other thrilling tales. hough most of these stories had been ritten with older children in mind, ith a little judicious simplification language, and a word of explana- on here and there, everyone held ithralled five-year-old and seven-year- ld alike. They were "nice" books— nice in fact, that as each boy in turn arned to read for himself, these early vorites were read and reread.

Children's ooks are legion. Many are good; many more are too commonplace to be of real value; many others, while entertaining enough, leave undesirable impressions on the child mind. From the many excellent ones the following brief list has been compiled for the help of parents and others who naturally turn to the children's book counwhen Christmas looms in the offing.

For Children 4 and 5 Years Old

Clean Peter and the Children of Grubbylea, by Adelborg, Longman, Publishers. Price $1.50. Tells in rhyme and colored pictures this fascinating story.

Johnny Crow's Garden. Brook. Warne, publisher. Price $2.00. An old nursery rhyme with pictures in color of the lion with his green and yellow tie on; the crane caught in the rain, and other humorous situations.

The Cock, the Mouse and The Little Red Hen. LeFevre, illustrated by Tony Sarg. George W. Jacobs, publisher. Price $1.25.

Book of a Chinese Baby, by Mary Entwistle. 50 cents. An English publication, full of real human interest.

For Children 6 to 8 Years Old

Little White Fox and His Arctic Friends. By Roy J. Snell. Little, Brown & Co., Price $1.35. Little White Fox, adventurous and full of pluck, has fascinating adventures with his comrades—the reindeer, the seal, and the bear.

The "Twin" Series. Lucy Fitch Perkins. Houghton, Mifflin, & Co Price $1.75; school edition 96 cents. "The Eskimo Twins" mentioned above is one of this delightful series, all of which are illustrated by bright pen and ink sketches by the author.

Little Gateways to Science: Hexapod Stories. By Edith Marion Patch. Atlantic Monthly Press, Publisher. Accurate information in story form about butterflies and insects.

Firelight Stories. By Carolyn Sherwin Bailey.

The Little Lame Prince, Dinah Mulock-Craik.

Wonderful Adventures of Nils. Selma Lagerlof. Doubleday, Page & Co. Price $1.90.

India Inklings. By Margaret Applegarth. Price $1.50.

For Children 9 to 12 Years Old

An Eskimo Robinson Crusoe. By Roy J. Snell. Little, Brown & Co. Price $1.35. The adventures of Kituk, a brave and resourceful Eskimo lad and his dogs.

Captain Kituk. By Roy J. Snell. Little, Brown & Co. Price $1.75. Further adventures of Kituk.

Soo Look, Wild Boy. By Roy J. Snell. Little, Brown & Co. Price $1.75. The strange adventures of an Eskimo boy who was thrust out to die or to make his way among the dogs.

African Adventurers. Jean K. Mackenzie. Price $1.25.

Lamplighters Across the Sea. By Margaret T. Applegarth. $1.25.

Tiny Toilers and Their Work. By G. Glenwood Clark. Century Company.

Lives of Busy Neighbors. By Inez N. McFee. Stokes.

Uncle Remus. Joel Chandler Harris.

Jungle Books. Kipling.

Beautiful Joe. By Marshall Saunders. Judson Press, Publishers. Price $1.50. Phoenix edition, 50 cents. Beautiful Joe was a dog whose story has interested thousands of boy and girl readers.

Black Beauty. By Anna Sewall.

[1]*Next-Door Neighbors.* By Margaret Applegarth. Fleming H. Revell Co. Price $1.25

[1] The Eskimo wins. By Lucy itch Perkins. Hough- n, Mifflin and Co. rice $1.75.

[2] Water Babies. By harles Kingsley.

[3] Top-of-the-World tories. E. & L. E. oulsson. Lothrop, ee & Shepherd. Price .00.

[4] Golden Dicky. By Iarshall Saunders. rosset Company. 75 nts.

[5] The Honorable rimson Tree. By nita Ferris. Mission- y Education Move- ent. 60 cents.

[b] Prices mentioned are, of course subject to change.

THE BEST USE OF HYMNS IN THE CHURCH SCHOOL WORSHIP PROGRAM

By May F. Settle

THERE ARE certain definite implications of our title which we shall do well to uncover at once, so that we may advance to the very heart of the matter. These are, first—that not everything that is sung in our schools measures up to the standard for a true hymn; second,—that not every program is a *worship program*, nor every singing of a hymn an act of worship; and third,—that not every use of even *good* hymns in a *worship* program is a "best" use.

Need for Thought

NONE OF the problems involved can be solved at a single sitting. The wise program planner, however, will continue to study them all until he has reached a decision for himself which he is prepared to back up with argument and proof when his sel ction and use of material is called into question. He may not agree with St. Augustine's somewhat limited definition that nothing which has not *God* in it and *praise of God* in it, can be recognized as a hymn. But he will agree, that, fundamentally, Augustine was right; though today he will insist upon such additional themes as "prayer," "aspiration," "loyalty," "service," and others. Measured by such a touchstone, many claimants which do find place in our song books bar themselves from our services of worship by their very triviality and superficiality. A hymn is not necessarily good because it is old, nor worthless because it is new. Such splendid recent contributions to hymnody as Babcock's, "This is my Father's World," North's, "Where Cross the Crowded Ways of Life," and Van Dyke's, "O Lord, our God, Thy Mighty Hand," all products of the last two decades, prove that it is still possible to write a real hymn for God's people to use in worship.

Let the program planner take to heart the words of the veteran hymnologist, Louis F. Benson, when he says:

"Even granting that 'worship' and 'service' are to be the two coordinate themes of twentieth century church hymnody, it need not follow that the element of praise is to lose its primacy. It should rather follow that the note of praise shall pervade the hymnody of service. If the relations of God and man are what the church has hitherto believed them to be, she must continue to stand on her old foundation as fundamentally a worshipping church, with her activities conditioned by her devotional life."

It is with that devotional life in constant view before our eyes, as well as its importance to both individual and to church, that we engage in this search for the best use of hymns in the church school.

What Is Worship?

IN THE SECOND place, no one can make wise use of any material, however good or however carefully selected, until he has defined for himself a truly satisfying purpose in his service. Here he needs to see clearly the line between *pleasing* and *satisfying*. What is worship. Is not what we seek for the worshippers in our church schools a permanent consciousness of the presence and beneficence of God, an attitude of mind and soul even when not engaged in outward acts of worship? Then let us take care that we prepare the materials of worship and train in the understanding of these materials at one time and place in our program, and that we seek to use these materials for worship in those other moments when no personality of teacher, leader, or director of singing intervenes between the individuals of the group and the Divine Person. It takes time and care and thought to arrange and execute plans so that there is a teaching period in which the group is introduced to hymns, responses, and other elements which are to be used in worship at a later date, but it is eminently worth while. It is wholly impossible to worship through either words or music while attention is centered upon the mechanics of rendition. The total of time occupied need not be greater when the two purposes are accomplished at separate periods, but the results in spiritual influence will be infinitely deeper.

If it be true that "worship is not a ceremony, but a life," then the moments in the church-school hour when the individuals making up the group come close to God, are breathing places in the upward climb which continues so long as they strive to live righteously. How important that we who prepare for those moments shall use only the means and the methods which minister to the deepest needs of the soul!

Freshness and Interest

WHILE WE consider the importance of the worship service in the development of spirituality, there is grave danger that we allow our faces to lengthen and our services to become solemn so that we make spirituality seem depressing instead of exhilarating. Therefore, having decided that we shall take care to use only what is truly good (not merely "good for" the pupils) and that we must have "worship," (not merely "opening exercises"), we are ready for our "quest for the best," meaning the best use of hymns in the church-school program. Let us, then, name and illustrate several possible ways of utilizing the great treasury of hymnody that is ours, to discover whether our *best use* lies ready to hand or is to be sought further.

The Hymn for the Group

CERTAINLY we shall use most frequently the hymn sung by the whole group. Because it is so used, thought should be given to the vitalization of interest in its place in the service. A few questions asked after a hymn has been sung and books have been closed, will convince doubters that a very small percentage of singers *think* about the meaning of sentiments they have been voicing musically. Sometimes a few sentences make a more vital connection between the hymn and other elements of the service. Sometimes reading of selected parts of the poem is more thought-provoking than the customary singing.

Antiphonal singing is interesting—provided the antiphonal method is inherent in the hymn. It grows out of the ancient custom of using more than one choir, each of which made its own contribution to the ensemble of meaning. It follows, therefore, that the true place for antiphonal singing is the hymn which is best rendered when the query and reply, or the statement and restatement, are an essential part of the hymn itself, or when a refrain like a chorale follows a statement offered by a part of the group. Such hymns as "Watchman, Tell Us of the Night," "When Morning Gilds the Skies" and "Christ the Lord is Risen Today" are hymns of this type, where antiphonal rendering is inherent in the hymn. When forced into the hymn, it is likely to do violence to the meaning, and so cannot be a medium for the expression of true motion.

Frequently a familiar hymn acquires fresh meaning through added information about circumstances connected with it. "In the Cross of Christ I Glory" becomes more meaningful when one knows that Sir John Bowring wrote it after coming upon a ruined church in Inland China, of which only a ruined wall with a Cross upon the peak survived to tell the story of some heroic missionary in days long forgotten.

How many of our hymns have stanzas which are not merely words upon a Christian theme, but true prayers, addressed to the Almighty! We should not think for a moment of speaking a prayer at the tops of our voices, yet how seldom we sing a prayer stanza prayerfully! Why should we not?

Hymn Material in Special Places

SINCE OUR time is short and our hymn treasury is well filled, we may enrich our programs by the use of selected stanzas in appropriate places when the entire hymn serves less effectively. Custom has done this for us in the case of our very familiar "Doxology" which was written as a stanza of a hymn no longer in use.

Used from memory, from blackboard, or chart in connection with Scripture selections or other readings or quotations, they serve to bind the entire group with the few in a number which arouses interest because of its variation from the habitual.

Some schools might make greater use of their stereopticon equipment by making word slides, (gelatine sheets and typewriter), and using them in alternation with appropriate picture slides, for any theme it is desired to elaborate. Every school might make more use of the dramatic interpretation of certain hymns. Sometimes the action and the singing are best presented by the same group. In other instances pantomimic action accompanying choir or general singing is better. Care, time, and effort are necessary, for the material and the purpose demand a reverence-producing result. Such hymns as the following lend themselves to this occasional use:

"Watchman, Tell Us of the Night"
"The Son of God Goes Forth to War"
"Keep Thyself Pure" (Sir Galahad tableau)
"The First Noel"
"Faith of Our Fathers"

The Conclusion of the Whole Matter

HAVE WE FOUND a best use of hymns in the worship service? Rather have we not found that each thoughtful, reverent use of the right hymn in the right place with a right setting is the best for that occasion? Shall we not then say that that use is best which gives each hymn deeper meaning, and enables it to become the prized possession, spiritually, of the greatest number in the group? Each use then shall have its place, and no method shall come between the message and the soul which may find the hymn a medium for its approach to God.

CREATING A CHURCH SCHOOL WORSHIP SERVICE FOR BEGINNERS

By Gertrude E. Maull

IS IT POSSIBLE for one to make worship programs for church-school beginners? Yes, if one recognizes the value of the natural interests of the child, and interprets God to him through the behavior of people at their best; remembering that the child's God must be a God of love and justice.

In creating a worship service for Beginners one must know that the child worships frequently and naturally and that his worship is very informal. Also that the child is impulsive and reacts quickly and spontaneously to any situation.

With these principles in mind, one can readily understand why we do not specify a definite time for the worship service,—worship runs through the entire program. This leads to the question—what are the elements that enter into a program of worship, or—of what does the little child's worship consist?

The little child's worship should consist of, prayer, praise, and service. He worships in three ways—through speaking to God or singing to Him, through reverent feeling, and through wonder. Let us consider each of these three phases of worship and we will then understand what might be used to create a worship service for beginners.

- First, worship through speaking to God or singing to Him
  - Rote prayers
  - Spontaneous prayers
  - Bible verse prayers
  - Prayer songs
  - Bible verse prayers with melody.
- Second, worship through reverent feeling
  - Stories
  - Pictures
  - Play
  - Hymns sung by teacher
  - Instrumental music
- Third, worship of wonder
  - Nature (birds, flowers, snow, rain, wind) everything in God's beautiful world.
  - Pictures
  - Stories

HAVEN'T YOU often followed the play with a worship service? We were playing the story, "Baby Moses," and had counted all the people who helped take care of the baby, when one of the youngsters said, "And the heavenly Father helped most, didn't He? Let's thank Him." It was a natural expression and all seemed to sense it, so that worship through song followed. Very often during the play the faces and attitude of the children show that they are worshiping; sometimes through the unexpressed feeling of reverence and also of wonder.

Is there anything more wonderful than to see a little child hold and look at a picture, with that sense of wonder, or to see him bending over a flower and drinking in its fragrance? Here we have worship in its most beautiful form.

* * *

THEN, THE spontaneous prayer during the Circle Talk, when the children tell the heavenly Father the things they are glad for. The children are conscious of God's presence; there has been established a conscious fellowship between the child and God, the heavenly Father. As a child expressed her pleasure, "Oh, I just love to talk to the heavenly Father the way we do here, don't you?"

The prayers used by the teacher will be easily followed and quickly learned by the children if the prayers are short and expressed in a childlike, natural form.

During the conversational period, where the opportunity is given the children to express their ideas, it is possible to make them feel that they may worship at any time and any where. One morning the snow began to fall for the first time that season and the children were delighted and expressed their delight in their own way. We all went to the windows to watch the snow flakes for a few minutes; a service of worship followed that was natural, informal, and sincere.

* * *

YOU KNOW the impulse to imitate whatever is seen or heard is strong; therefore, the child will imitate the teacher's attitude of reverence. Very recently I had occasion to witness this very thing. I was visiting in the department and was seated next to one of the assistants in the circle. The teacher said, "Now, we will stand and pray"; evidently one of the children did not stand, for I heard the assistant say, "Stand, Janet," and Janet's reply, "I don't want to,—'cause you're not." Then later the teacher had just finished with the preparation for prayer and the children were ready to bow their heads and worship when one of the helpers walked across the room. Immediately one of the children asked, "Where is Miss Y— going?" You can imagine what happened—all eyes and heads turned toward Miss Y—. I thought, how true it is, that the attitude of the children will depend largely upon the worshipful spirit of the teachers.

* * *

IS IT NOT with a feeling of reverence that one enters the beginners' room, where the worshipful atmosphere prevails? The pictures, carefully and wisely chosen, the walls, the woodwork, and the furniture of a harmonious color, careful attention given to the proper lighting and

ventilation, everything in the room itself creating the right atmosphere for worship. One is impressed with the fact that worship is dependent upon atmosphere.

The fact cannot be over emphasized, that, no matter how fine a worship service has been created for beginners, there will be no genuine worship on the part of the children, unless the attitude of the teacher and assistants, the organization and the room and its equipment create the atmosphere for worship.

Have you ever seen a teacher force the children into the attitude of prayer? Did you make a mental note of the result? Their little heads just could not be kept bowed low, nor their eyes be kept tight shut, because they did not know why they should be kept so. Had you ever thought to tell the child just why we fold the hands and bow the head and close the eyes when we pray? I had a little fellow ask, "but why?" when I suggested that we take this position for prayer. I then learned, through experience, that it is absolutely necessary that we let the child know the why and wherefore of everything that we ask him to do. So I immediately said, "Well, you know, when I talk to the heavenly Father I like to *think* of *Him*, and it helps ever so much with the eyes closed, for you cannot see the things about you. Let us close our eyes for a minute—tell me some of the things you know are in the room but that you cannot see. Now, we do not want to see all these things when we speak to the heavenly Father, do we? and that is why we close our eyes. Why do we fold our hands and bow the head?—well, if any one should come into the room when we are praying he would know at once that we were talking to the heavenly Father, and he would do just as we are doing—speak to the heavenly Father. Then too, I believe God, the heavenly Father, likes us to do this when we pray, don't you?"

One should not be over anxious about the attitude of the child; let him worship in his own way.

* * *

IN CONCLUSION, let me restate what was said at the beginning: study the principles of the construction of a worship service and the elements that enter into a program of worship for the little child, and you will then create a church-school worship service that will be suitable to these little four-and-five-year-old children whose worship is natural and sincere.

CREATING A CHURCH SCHOOL WORSHIP SERVICE FOR PRIMARY CHILDREN

By Harriet Edna Beard

IT WAS a beautiful September morning. The children had been away all summer, either in the mountains or down by the sea, and the church school had been closed The primary department was about to open its first real session of the new season As the children came rushing into the church, bubbling over with vigor and the excitement which follows a holiday, the superintendent bowed her heart in thankfulness for each interesting personality, but at the same time wondered whether this exuberance could be turned within a few moments into praise and adoration of the Father.

At the appointed time she stood in her place. The pianist took her seat, and as she played softly:

"The quiet Sabbath morn is here,
And pealing forth so loud and clear,
The chimes of church bell reach the ear"

the murmur of voices subsided, and a hush fell over all. Then each boy and girl stood quietly, and repeated together:

"I was glad when they said unto me,
Let us go into the house of the Lord,
Enter into his gates with thanksgiving,
And into his courts with praise,"

and the superintendent knew, by the tone of their voices and the expression of their faces, that they were worshipping. As the service proceeded the very atmosphere seemed ladened with a spirit of reverence.

* * *

THIS WAS not an accident. The spirit of worship which stole gently into the hearts of the children and leaders that day did not "just happen." It had been created by careful preparation before that Sunday morning dawned. The laws or principles for creating a spirit of worship had been followed. We have been slow to recognize these when planning for the worship service of children. We have often believed that all one needed to do to "create a worship service" for the Primary department was to arrive at the church as the clock struck the appointed hour for opening, and with the help of the children choose the materials according to their likes or dislikes. Then, if the behavior has been fair, we have returned to our homes quite satisfied with the morning's work. How we have deceived ourselves. The very thing most vital in life, and which makes most for character building has been left out of the program, and the hearts of children have been starved by our carelessness, or ignorance.

But the leader of the "worship service" to which we have referred did not leave anything to chance. She had pictured to herself long in advance what might occur on that morning and had made ready by following the principles she knew: First, preparing an attractive and comfortable environment; second, deciding upon the theme and materials in advance; third, the proper selection of materials; fourth, the correlation of these materials; fifth, executing the program in a quiet, worshipful manner.

* * *

OF PARAMOUNT importance is the creation of the right environment. This is far from easy in many churches, since the primary room is usually the favorite store room of the church, whose most treasured possessions are a row of sewing machines, a quilting frame with a quilt half set up, broken chairs, cabinets bulging with old papers, song books and Christmas decorations, and discarded maps and mottoes. These may be disposed of by surrounding them with screens. An attractive, though far from elegant, environment may be created after the necessary furniture has been provided, by placing at the center of interest one or two beautiful pictures such as "The Angelus" and "Blessing the Children," one or two pictures emphasizing the theme for the day, a bouquet and a good copy of the Bible on the superintendent's table. Such touches of beauty, though simple, lead children to spontaneously lift their hearts to the Father in true adoration and praise.

* * *

AS FOR the service itself, this should have been created in the mind of the leader weeks before. One should know at least three months, (six is preferable) in advance what the "theme" for each month is to be, and a month in advance the type of program and the materials to be used on a particular Sunday.

What are these materials, or elements, of worship? Scripture verses and responses, prayer, song, instrumental music, a story, an interpretation of a picture, and the offering. It is quite impossible to use all of these types of material on any one Sunday, but those which are used must be carefully chosen, in order that they may be: *First*, within the understanding and emotional experience of the children; *second*, have worship value; *third*, be very familiar. These tests should be applied to all materials through which boys and girls are asked to express their praise, their love, their adoration. To be sure, there are a few exceptions; the story or short talk on the part of the leader should be, usually, brand new.

* * *

THE PRIMARY child lives in the present. Far be it from him to be interested in the life beyond. Yet how continuously we ask him to worship through prayers, songs, and sometimes a

short talk which look forward to the heavenly home. In a large Sunday school in the middle west, where primary and junior pupils were grouped together for their worship service, the leader said, with great gusto: "Now let us sing the song we all love so much:

"Don't turn him away from your heart,
He has come back to you again.
Oh! how you will need him on that
eternal day,
To plead your cause,
Don't turn him away from your heart."

Quite as surprising was it to hear a short time ago a group of primary children, mostly foreigners, singing:

"I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more."

Such words fall only from the *lips* of children. They have no meaning for them, and certainly are far from their experience. How much more meaningful and within the experience of a little child is the song:

"How strong and sweet my Father's care
That's round about me like the air,
Is with me always everywhere,
He cares for me."

* * *

IT IS QUITE as essential that every piece of material shall have worship value. In a western city a primary department used to repeat every Sunday, and clap their hands as they did so: "G-double-o-d good," etc, and often followed with the song.

"We'll mind the rule of Sunday school,
And all stand up together,
We'll mind the rule of Sunday school,
And all sit down together."

Surely we could not expect children to worship through such "exercises." Even the instrumental music, whether upon the piano or from the victrola, must be conducive to worship. One Sunday we stepped into a primary department just in time to hear "Joan of Arc" being played as the quieting music. That service was anything else but worshipful the entire atmosphere having been dissipated by the pianist. How much more helpful for the opening is a hymn to be sung later in the service, such as

"Holy, holy, holy,
Lord God of hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee!
O Lord, most high."

Or, "This is God's House," or "Savior, Like a Shepherd Lead Us." A beautiful piano solo, or victrola number such as "To a Wild Rose," or "On the Wings of Song," create just the feeling of reverence sought. If a story is used, it too must have in it the element which will lead to worship. Perhaps at no time do the hearts of children respond so readily in prayer as after a well-told story, or the interpretation of a great picture, such as the "Angelus."

There are numberless Bible verses which may be used responsively, or as prayers, but certainly the "Ten Commandments" cannot be classed thus. But how well suited to children are the verses:

RAPHAEL: SISTINE MADONNA

An Interpretation by Albert E. Bailey

RAPHAEL has expressed more fully than others the religious aspect of motherhood—the SENSE OF PARTNERSHIP WITH THE DIVINE.

In this picture he has shown us a soul in the presence of mystery. Curtains have been drawn aside, the heavens have been revealed, and in the heavens, the faces of children—countless faces, cloud on cloud, melting into the blue and forming again like vapors above Alpine peaks. It is a vision of the infinite tide of life that flows from the heart of God.

Mary has become a part of that tide, but she does not comprehend it. Her eyes are mirrors that reflect her wonder and her helplessness in the presence of so great a mystery; yet in her arms is the witness of its reality. God and man have met in her Child.

God comes to earth in a little child whenever a soul through love finds a body. Man is not all earth. With the clay there is mingled something divine that draws from out the boundless deep—

"From that great deep before our world begins,
Whereon the Spirit of God moves as He will.
For in the world that is not ours they said,
Let us make man."

It is the contemplation of this mystery that gives to every mother's eyes their depth and wonder.

"It is a good thing to give thanks unto
Jehovah,
And to sing praises unto thy name,
O Most High."

How often we have broken the laws that control worship by expecting boys and girls to worship through Scripture responses, through rote prayers, through songs that are unfamiliar. This is quite impossible for adults, and much more so for children, who are wondering how to pronounce the new word, or what the next tone will be. There is always a temptation to introduce a new song, or scripture response which will fit into the new program, so for this reason we now set apart a period for teaching new material, and so distinguish in the minds of children the difference between "worship" and a "drill."

However fine the material, or however familiar, if it is uncorrelated it loses much of its effectiveness. It has already been suggested that the program be built about a theme, and that this theme, with the use of different materials, be the center of thought for a month. Oftimes the lessons of two grades, or one alone, suggests the theme. The season or community event does so. The "thread" of the theme should be apparent from the first line of the response until the last word of the last song is sung. This means that only those materials which contribute to the one thought will be built in and that the leader will continuously ask herself: "What attitude do I wish to arouse through this service?" or "What truth shall I emphasize?"

Is it sufficient to "create a beautiful worship service," and then trust it to accomplish the aim through a haphazard execution? No, the leader should so weave together each element she is using, by well chosen words, that the whole will form one picture in the minds of the children. Each teacher also owes the service her conscientious participation, setting a fine example to each child. For

"Up to us, sweet childhood looketh,
Heart and mind, and soul awake,
Teach us of thy ways, O Father,
Teach us for sweet childhood's sake.
In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee,
Praise thee wheresoe'er they go."

CREATING A CHURCH SCHOOL WORSHIP SERVICE FOR JUNIORS

By Mrs. J. F. McNaughton

WHAT a problem it is, sometimes, to secure real worship with the group of fun-loving, daring, active boys and girls that gather in our church school each Sunday morning. These boys and girls come to us from such a variety of homes, each child, perhaps, with a different kind of home training. What a challenge to the leader of such a group and what an opportunity he has to help these boys and girls to know about the Father and, through training in worship, to help them to communion with God.

The problem, after all, is not so difficult if we know that worship will include emotion, thought, and action, that our junior has a marked capacity for religious feeling, that he has an active mind that is capable of reasoning, and that he has such a willingness to do and dare almost anything. This makes it easy to train him in deeds of service. If we would make a study of the characteristic needs of the junior, then, from the abundance of available material, try to meet these needs, the planning of a worship program would not be so difficult.

* * *

CREATING an atmosphere conducive of worship is our first concern. In order to secure this we need a room that is bright and cheerful and pleasing to the senses of the junior boys and girls. Provide a place for hats, coats, and books so that the child may be free from all temptation to play with them.

Plan carefully to remove all other sources of distraction. It is a good plan to have the secretary, or some other person, stand at the door and take care of late comers or officers of the school, who might, by chance, come in on business.

If once the leader has secured a worshipful atmosphere it can instantly be destroyed by some little outside disturbance, making it often impossible to again secure from the juniors an attitude of worship.

The attitude of the leader and the teachers contributes much toward creating a worshipful atmosphere for, by the adult power of suggestion, attitudes are imparted; therefore, the leader must be sincere and every teacher must be worshiping during the service. No matter how carefully the program has been prepared it will not be effective unless the general atmosphere of the room suggests reverence.

* * *

CHOOSE a central theme for the service, or perhaps for a series of services. Then around this theme build the program of the day. The theme must not be foreign to the juniors' understanding and interest. A theme may be chosen relative to a special day. For example, Flag Day, Boy's week, Mother's Day, or a seasonal theme can be used very effectively. For the entire month of November a general theme of thanksgiving can be used, For the month of February use love, carrying the theme through the month with such topics as, "Love For Friends," "Love For Country," "Love For God." Juniors are always interested in these seasonal topics and it is wise to make use of these interests, correlating religious teaching with every day life. In this manner it will be easier to help the junior to make practical use of his religous training.

* * *

THE STORY is an important element in the worship service, because it appeals strongly to the emotions, the intellect, and the will. A story will contain the needed information required to lead the junior in stimulated thinking. Of course it should not be chosen with the idea of giving information alone, for the emotional rather than the informational type of story should be chosen for the worship preparation. The right type of story will not only stir the emotion and appeal to the intellect but it will also create a desire to serve.

* * *

THE MUSIC is a vital element in the worship program. The words and music of a familiar song that the junior understands and appreciates will awaken helpful emotions. Singing is the expressional worship of juniors. Of course the hymns should fit into the theme of the day. There are types of songs suited for all occasions; songs of joy, praise, fellowship, prayer, and service. Never teach a new song during the worship program, as this should be done during the instruction period of the service.

* * *

THE SCRIPTURE selected for use should be familiar and full of meaning to the junior. It is better for the entire group or class to respond than for one junior to read or repeat the selection alone. One of the secrets of success is to keep every mind active. The prayers should fit into the thought of the service. It is better to have several short prayers than one long one. They may be offered by the leader or unison prayers by the entire group. When these are used care should be taken that they are within the experiences of the juniors. Prayer songs are very effective and, if there has been previous training in the class group, individual prayers from the juniors may be used. Occasionally silent prayer is more fitting. As a closing, the offertory affords an opportunity for the juniors to express in activity their desire to help.

* * *

THE PROGRAM should be varied. Use a talk sometimes, instead of a story. A leader once gave a short description of his own experience in mountain climbing. In imagination every boy and girl was climbing the mountain with him. When they reached the top, the leader quickly directed the thoughts of the group to the wonders God had wrought. The Scripture that morning had a new meaning when the pupils read in unison, "Let the heavens declare the glory of God and the firmament sheweth his handiwork."

THE CHURCH SCHOOL WORSHIP SERVICE THAT APPEALS TO YOUNG PEOPLE

By Walter C. Moore

THE DESIRE to worship is a universal longing; the call to worship is a ommon appeal wherever it is sounded. is the experience of the writer that iis call is too infrequently heard in the iurch schools of the country. A "call order" so that the superintendent of ie "main school" may "open the xercises" is a much more usual pro-edure in the average church. It is pparent that it is foreign to accepted ustom to feel the necessity of developing worship service which appeals to the oung people themselves and which etually sounds to them a call to worship nd answers that call through achieving alues in the service which lift the heart each individual in communion with od, which inspire youth to loyal legiance to the cause of the Master, hich help youth to express devotion to im, and which challenge youth to service His name.

* * *

THE FIRST consideration in the aver-age church at present, we believe, is plan a service which appeals to the perintendent of the church school, or me other presiding adult officer. If ie service is satisfactory from his or her andpoint, it should be appealing to outh is the logic of his thought, though outh has had no voice in the planning the program or secures no adequate articipation in the conduct of the rogram.

On the other hand, many leaders are the opinion that they have tested the esires of youth in worship values and iat they are actually building services hich answer youth's needs. Worship alues and worship appreciation are grow-ig processes and many of us will admit iat we have passed through transition eriods in which we have repudiated the d types of worship because of our own rowth and development, and because we ave learned to realize the satisfying result new principles in program building. outh must be taught to worship and rained in worship before we may finally ccept his judgment of values. In other ords, cheap jingles and noisy syncopa-on do appeal to untrained youth if no gher tastes have been developed. A perintendent told me that the most opular song in his Sunday school among ie young people is "The Church in the Vildwood," and no doubt this is true ecause the use of music and its purpose the few precious opening minutes of ie church-school hour have never been refully explained to the young people that particular church, and their own sts of values are on the basis of volume sound achieved and the general imulating effect of the music used.

Another superintendent in a school, the ducational level of which is low, told me that the worshipful type of material does not appeal to his young people and that it has been tried and discarded for the "peppier" kind of service elements. Again, we are sure that the transition from "pep" to purposeful worship doer nof come in a flash. It has been ous personal experience that young people respond naturally to the better type of worship service as quickly as we are able to make them understand the difference between the old and the new. They have never been urged to think about what is the result to be secured in those moments preceding the "lesson period" in the church school.

* * *

IN AN ATTEMPT to make this article of practical value, it seemed it would be vain repetition of adult theory were we to express our own views of the kind of "church-school worship service that appeals to young people." Therefore, we approached a group of thinking young people representing the senior and young people's groups, ages fifteen to twenty-four, in one of our inter-Sunday-school young people's councils. Coming from many churches of several denominations, and also churches of various stages of development and size, the range of view-point is broad. No attempt was made to interpret the question, but the inquiry was only upon the basis of personal preference in worship service appeal. The answers were gratifying and we are quoting freely from the material received.

* * *

TOUCHING upon the purposes of the worship services for young people, one said "Don't try to make a worship service peppy and snappy. Such a program does not serve to put the young people in a worshipful state of mind." Another, "The service should have a practical application to the daily lives of young people." Still another said, "All material should be chosen with reference to the part it will have in creating worshipful attitudes and in leading individuals and the group toward real worship." One added, "The result to be achieved is a closely united group wherein each feels that there is an accordance simply and truly represented from the heart."

The planning of the service received consideration and the following quotations express the thought of the young people on this subject: "Each service should be planned by a special committee"; Preparation should be made by both leader and worship committee and should be planned well in advance"; "Young people should plan the service with the guidance of adults"; "The services should be in charge of a committee which will work out programs and select leaders. They shall outline what seems most vital and appealing to the group and then plan series of services with themes built around a guiding program for about three months in advance"; "No program can be made interesting if prepared at the last minute."

Adequate participation by young people was stressed in expressions such as the following: "The service should be arranged so that it will be entirely in the hands of young people"; "Different leaders, because if one leads all the time, young people lose respect and become rude in the matter of attention."

A divergence of opinion as to length of service was discovered ranging from fifteen minutes to one half an hour. "It must not be too long to be tiresome," said one. "It should not take time from

GIVE PERISHABLES PRIORITY

By NORMAN E. RICHARDSON

RIDING in a railway coach, the writer happened to see a placard nailed on the side of a freight shed. It read: *Give Perishables Priority.*

What a slogan for religious educators! It is not the will of our heavenly Father that one of these little perishables should be lost. Of course, the period of perishability stretches out over the entire span of life. But perishableness is a characteristic of children and youth particularly. Injury to a bud is more damaging than injury to a single petal of an open flower.

Programs of religious education need to be timely. The psychological movement moves forward. Spiritual opportunities are quickly gone. Who can estimate the damage of a child's having a false hero, or no hero during the quickly passing twelfth or thirteenth year? The margin of time between a basket of ripe fruit and a basket of decayed fruit suggests the transitoriness of pedagogical opportunities.

Listen pastors, committeemen, superintendents, and teachers—listen to the philosophy of the freight yard—*Give Perishables Priority!*

the teacher in presenting lesson material," said another.

Much interest was shown in discussing the elements of the program. Importance was attached to the use of a theme and statements such as the following were made: "The theme should be strengthening, practical, and humanly appealing; i. e., full of the richest experience and understanding"; "The theme should be a subject in which young people are personally interested"; "If possible, the theme should be related to class study"; "Select an interesting topic with a specific point and stick to it"; "We find that a monthly theme works out better and proves more interesting to all."

"The program should include songs which have meaning and life"; "Responsive services should be used for young people here enter into worship"; "Prayers should be according to the minds of the young people"; "Talks may be given by older persons as they excite more interest and usually have deeper thoughts and more experience"; "Program material can be found in current literature, newspapers, magazines, hymn books, the Bible, and also from real life"; "Music may be instrumental and vocal. Special music, if possible"; "Short talks by visitors that are to the point will help a program," are some of the items of advice given by these young people.

* * *

THE EXPERIMENT was exceedingly satisfactory, from the standpoint of the writer, for the group reached was a normal group of average church young people. Leaders who wish to develop young people will be impressed with their desire to freely participate in worship services and to have a part in the planning of them, which seems a fair demand. We are interested in those things in which we share and divide responsibility. There are leaders who feel that youth is presumptuous in requesting to thus participate, but one of the expressions in this article is to the effect that adult guidance shall be included. Thinking youth does not wish to go forward without leadership, but it does ask to cooperate and help.

Certainly the expressions of young people quoted make departmentalization in the young people's groups necessary if worship is to be adapted and adequate. The program for young people in the church must include training in worship service program building, as well as other forms of service.

The needs of young people must be the guiding principle as we undertake their leadership.

THE ADULT SERVICE OF WORSHIP IN THE CHURCH SCHOOL

By H. W. Becker

THE CHURCH SCHOOL attempts definitely to create proper attitudes toward God and toward fellowmen. Through its instruction period it imparts fruitful knowledge, such as will function in conduct. More and more we are coming to see that worship plays a big part in creating the desirable attitudes. There are few things I will do today because I sit down to think them through carefully; most of my conduct will be the result of my "feelings." How do I feel about this thing? I will act accordingly. Worship, more than anything else, can control and direct my feelings, or attitudes, toward God and toward my fellowmen. Hence, the importance of a well planned service of worship.

The worship service must be orderly arranged to produce desired results. A mere throwing together of hymns, prayer, and scripture, good as they may be in themselves, may produce an undesirable effect.

There must be *unity* in the service if it is to create an emotion strong enough to function in conduct. Suppose we begin our service with "Onward Christian Soldiers." That makes me feel like being a soldier. I stand a bit straighter; I feel determined to conquer. Suppose the next song is, " 'Give Me Thy Heart,' Says the Father Above." That has a tendency to make one feel submissive. But I don't feel so very submissive as I should for the feeling of the first song has carried over a bit into the second. On the other hand, by the time we have finished singing the second one, I don't feel like being a soldier any more. I have lost some of my sternness and determination. What feeling is left? Whatever the resultant would be between the feeling of *conquering* and the feeling of *submission*. Certainly nothing that is vitalizing and stimulating; nothing that has enough stimulus to change conduct.

To secure unity, a theme should be chosen. The theme will then determine the type of material to be used. If the theme be "Gratitude" we shall choose songs that express thankfulness; the scripture will be one of the psalms, perhaps, setting forth the goodness of God and the reasons for the psalmist's gratitude; the burden of the prayers will be gratitude; and we may use a story to illustrate our theme. As a result of a worship service so planned there will be left a definite feeling,—just one, but one strong enough to leave an impression. Without a definite purpose in the worship service nothing definite results.

There must be *variety* in the worship if there is a deep interest. Lack of variety kills many a worship service. This does not mean that there is to be no ritual used. Variety may be secured by using a number of people to help the leader. The leader should not attempt to do everything himself. This secures variety of personnel. Variety of material is secured through the use of a theme, which changes every Sunday. With some thought, variety of form may be had. For example, one Sunday the scripture may be read in concert; another time it may be read antiphonally; or scripture verses spontaneously given may come from the worshippers as the leader calls for verses bearing on the theme.

The theme must be of interest to adults. What are adults interested in? Fortunately the range of interest is wide. They are interested in everything that brings one in closer touch with God and one's fellow beings, in subjects which range from communion with God to service to one's neighbor. For example many themes may be obtained from such subjects as faith, good will, brotherhood, praise, loyalty, reverence, trust, fellowship, love, service, missions, patriotism, heroism, prayer. Any one may be expanded. For example, from *fellowship*, we get the themes: "The Joy of Fellowship," "The Helpfulness of Fellowship," "Fellowship with God," "Beautiful Fellowships of the Bible," etc.

* * *

Music plays an important part in worship. A service of worship for adults should include good music, both instrumental and vocal. But, both must be worshipful. Instrumental music, if of the worshipful type, is effective in securing order and reverence.

There is a big difference between "Will There Be Any Stars In My Crown" and "O Master Let Me Walk With Thee." The worthwhile hymns of the church should be used, and not the cheap songs. Too many of the songs we use deal entirely with the hereafter. Of course, we should use occasionally the ones dealing with the life beyond. "Faith of Our Fathers Living Still" challenges to a life of service for the Master much better than "When The Roll Is Called Up Yonder I'll Be There." Again, many of our songs are "self-centered" instead of "Others-centered" "Will There Be Any Stars in My Crown," "Oh That Will Be Glory For Me," are self-centered. "Faith of Our Fathers Living Still, *We* will be true. . . ." takes in others. It expresses brotherhood and if ever we are to have a real brotherhood of man we must include it in our worship.

To summarize, let us in building the program for a service of worship use worshipful music, using a theme to secure unity, giving variety to keep up interest, selecting the worthwhile hymns of the church and giving preference to those that are "others-centered" rather than "self-centered."

The following books will be found helpful to those in charge of worship for adults: *A Study of Adult Life*, Soares; *Church Music and Worship*, Harper; and *Manual for Training in Worship*, Hartshorne.

THE UNSEEN GUEST

Whatsoever ye would that others should do unto you [or unto your children if orphaned] do ye even so unto them

"He who gives a child a treat,
Makes joy-bells ring in Heaven's Street.
And he who gives a child a home
Builds palaces in Kingdom Come."

JOHN MASEFIELD

INTERPRETING GOLDEN RULE SUNDAY TO THE SUNDAY SCHOOLS OF AMERICA

By John R. Voris

OBSERVANCE of *the* International Golden Rule Sunday in behalf of the children of Bible Lands, which this year is December 6th, or of *a* Golden Rule Sunday, which may be any Sunday, is not confined to the Sunday schools or to the churches. When vast secular forces—business, industrial, labor, fraternal, civic—suggest that their adherents keep this day for Near East Relief orphans, as a demonstration of the value of the application of the Golden Rule to human relationships, it is in some ways more significant than it is for religious organizations to emphasize this day. Nevertheless, it is the Sunday schools that will derive most benefit from the observance. If Golden Rule Sunday were only for the children of this country, it would have sufficient cause for being.

Indeed, in a sense, the religious education forces of the country have a right to feel here a special ownership, not of the Golden Rule but of Near East Relief, akin to that sense of possession felt by an artist for any thing of beauty for which he may have a deeper appreciation than others. It has been the Sunday schools of America, in response to the call of their national and local leaders, which, from the very first, have caught the vision of helping suffering Christians in Eastern lands and have come to their rescue, year in and year out, with a steadiness and generosity that has no parallel.

* * *

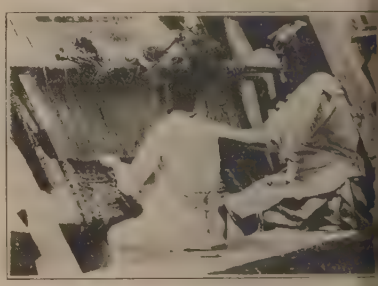
IT HAS been the Sunday school teachers and writers who have seen in this cause not only the saving of starving children in the Near East, but at the same time the saving of the souls of American youth. Near East Relief has helped the children to see the application of the Golden Rule to their own relationships with the children of Bible lands as a personal, human matter, based upon understanding and sympathy, as well as generosity. It has helped them see that racial and religious bigotries and misunderstandings will give way before such sympathy. It has made them desire to apply the Golden Rule to international relationships, to the attitude of governments as well as to individuals. It has fired the creative imagination of the children, and as such has been a priceless boon to the Sunday schools.

But the educational statesmen have seen still further. They have studied the needs of the Near East, and have perceived that leadership alone—fresh practical leadership, trained to think in terms of leadership—can affect the situation in the Near East. And these men and women have had much to do with turning Near East Relief—a great, popular, secular philanthropy organized to meet an emergency—into the most significant religious force touching the lands of the Near East for centuries.

Religion had its birth in the Near East: mystic union with the Creator; the Hebrew dream of monotheism; the Christian way of life. Here in these lands religious zeal is indigenous. To them the Occident owes much of its theology and religious idealism. To them it owes all for its Christ. Then came the Moslem movement, and then the crusades. Western Christian missionary and educational forces for a hundred years have sought to make an impact on these lands. They have worked heroically and with many results, chief among which has been the stimulation of a desire for leadership on the part of Near Eastern peoples.

* * *

THEN CAME massacres, deportations, with accompanying suffering and death, and in the midst of this volcanic upheaval there sprang up a new kind of force. It was not missionary in the sense of representing a denomination or of trying to make converts from one type of Christianity to another; not educational in the sense of founding educational institutions; not social in the sense of being merely a humanitarian welfare movement, but a combination of religion, education and social service, representing not one church, but all churches, an while dominated by church leadersh and spirit, representing not merely th churches, but the spiritual life of Americ and of the Near East. The breaking u of age long static conditions, forcing a appeal to the sympathy of the world, ha been the opportunity for an expressio of idealism seemingly impossible und normal conditions. Missionaries, educa tors, and social workers; Americans an nationals, most of the latter graduate of American schools; Greek Orthodo Gregorian and Protestant, united at thi crisis into one organization, fused to gether by the terrible suffering whic confronted them, the urgent need of th situation. Making a united appeal the



Near East Children Become Skillful

secured the support not only of their ow sects in America, but of all the churche which no longer considered the Bibl lands as allocated to one or two Boards but as their own responsibility in commo with the other communions. Everywher the country over was this united suppor from Alabama to Michigan, from Bosto to San Diego, Baptist and Episcopa Disciple and Methodist, Presbyterian an Congregational, and all the others. N questions were asked about whether th church or that was responsible under a "allocation." They simply heard the cr of children.

And having heeded the cries of the children, they are now thrilled by the laughter. Having sympathized with an prayed for the stunted, emaciate starved children, they rejoice in stron eager youth. Having saved a race young people from starvation—your women, young men, and children, son still but babies—they are even mo interested in seeing these youths sa their ancient world from its unendi warfare, illiteracy, and medievalism.

* * *

HAVING become interested in Bib lands, our American Sunday-scho pupils have become interested in the gif the problems, and the opportunities f development in these Bible lands. Th are beginning to realize that over the

Children of Bible Lands Thankful for Food Furnished by American Children

wealth of religious life which we have cely begun to fathom, and that some , having given much to the children the Near East, we may learn from m something of the consecration, the ingness to go to the cross, the undying ever burning faith, the consciousness he presence og God which they have n their rich old faiths. For, though eft of social passion and of missionary l, and though often cumbered with a ecclesiasticism, these Eastern faiths gifted in the power of fundamental tionships to God in a manner to make idental Christians covetous. And day-school children are learning that eeding the hungry, clothing the naked, ling the sick, giving sight to the blind, l breaking the bonds of those in bond-, they are releasing forces of vitality ich eventually may give more to us n we are giving to the Near East.

* * *

I HAVE just come back from a trip of five months spent in a study of the eds, abilities and responsibilities of se young people and children, and of rking with them and their teachers. ey are going out into a world of such ficulties as would baffle the most astute l poised American youth. What a rld for a young Armenian or Greek or ian boy or girl to cope with; hatreds, ial and religious; bigotries; lethargy l traditionalism; incredible poverty l economic stringency; lack of modern anization in industry, agriculture, using, sanitation, transportation; lack modern conceptions of social service, ernational brotherhood, peace and ery-day religion. They not only de-ve our prayers—they must have them. ey need leadership of the kind that y trained modern religious educators, ferably of their own race, can give. ere are great needs and corresponding portunities for the practical and defin- organization of their lives to help se young people to come into their n through Christian Associations, ng people's societies, Sunday schools, l modern religious education in day ools, educational opportunities for ls as well as boys, a revivified church vice more nearly adapted to youth. have not been speaking of strange l unknown lands. There is Palestine, h centers of this youthful influence at thlehem, Nazareth and Jerusalem. ere is Syria, just to the north of lestine, where I saw seven hundred rs in the ancient town of Jebail from ich the Cedars of Lebanon were nched for Solomon's temple. And Sidon. Every foot of the way covered by the apostles!

Across the narrow sea from Asia Minor is Macedonia, where two thousand older boys, graduated from Near East orphanages, are literally trying to put the Golden Rule into practice in their modest industrial work on Macedonian farms. I saw them as I rode over the exact way covered by Paul when he landed from Samothrace. There are thirteen hundred boys and girls at Corinth, and a thousand at Athens under the shadow of Mars Hill. Seven hundred older girls are in ancient Cairo. And ten thousand boys and girls under the very shadow of Mt. Ararat! Altogether there are over forty thousand still under the care of Near East Relief—"Golden Rule Children" they have been called. They are at once America's responsibility and opportunity.

The West has gone back to the East, having in past centuries received from the East its early culture, art, mathematics, philosophy, chemistry, astronomy and religion. It goes back to the East to repay that debt, not only in hospitals and orphanages, but in vocational and agricultural training, in sanitation and hygiene, in social idealism and in progressive evangelicalism.

* * *

WE NEED to apply the Golden Rule to the whole of the world, to all of life, but where is there a needier or a more opportune place to begin than Ararat, Jerusalem, and Macedonia?

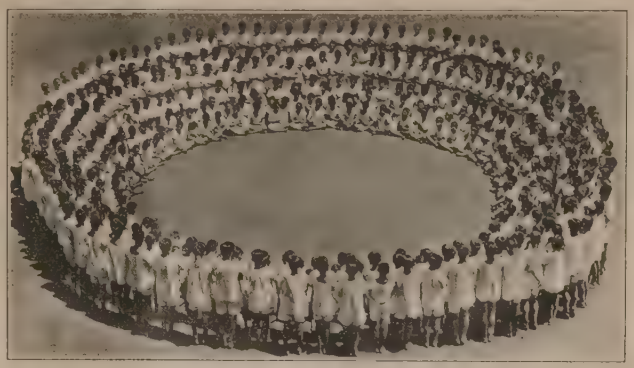
Golden Rule Sunday should be observed by the Sunday schools as nearly universally as is possible. There are one or two denominations that can not recommend observance on this particular date. Numbers of communities will celebrate it on another Sunday. But there is an educational advantage in universality of observance. There is a sense of solidarity, a consciousness of working with the children of all denominations in many countries.

There is involved in its observance not only a presentation of the Golden Rule through Near East Relief, but an emphasizing of the vast wealth of America and the poverty of Armenia, Persia, Greece, Syria and Palestine; the luxury that surrounds us; the opportunities, modern churches, schools, books, games, recreation, security, freedom, peace, in contrast to the lack of all of these things which we regard as mere concomitants of existence; the stewardship of money and of life. It gives an opportunity to create sympathy for religious forms somewhat different from ours, to teach tolerance and understanding.

It gives opportunity to teach a broad patriotism, that love of country which makes America want to take the lead in lending such of her civilization to other quarters of the world as need and welcome it. We might hope that the author of the most beautiful of patriotic hymns will add another verse somewhat like this:

"O beautiful for helping hands
That reach across the sea,
To helpless ones in distant lands
To lift and heal and free.

"America, America,
God shed His grace on thee,
And crown thy good with brotherhood
That goes beyond the sea!"



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* * * * *

PLAN NOW to go to the great International Sunday-school Convention to be held at Birmingham, April 12-19.

* * * * *

January JOURNAL: A full menu of general articles, of interest to all church school workers.

February JOURNAL: Easter pageants and programs, Evangelistic emphasis.

March JOURNAL: Special church-school architecture number, building and equipment.

YOUNG PEOPLE'S WORSHIP PROGRAMS FOR JANUARY

By William Ralph Hall

Theme for the Month of January: Loyalty.

AIM: To strengthen and unitedly develop the attitude of loyalty by recognizing and by meditating upon the example of loyalty revealed in Jesus; the opportunities for expression of our Christian loyalty in everyday life, and the necessity of revealing our loyalty as evidence of our growing Christian life.

NOTE: It is recommended that the order of service be quite similar for a full month, or a quarter. A printed card or substitute, of a size suitable to be put in a pocket, pasted within a hymn book cover, is convenient.

It should be thoroughly understood that careful preparation is needed for a successful worship service, also a spirit of reverence and an attitude of worship must be obtained before the service is begun and continued throughout. It is recommended that in order to secure reverent attention the suggestions offered in the following programs be carried out. Also it is recommended that the doors be closed at the beginning of the worship service and be kept closed throughout the service, with the exception of opening them at the time of the opening and at the close of the hymns, for the admittance of late-comers.

It is recommended that the worship programs be conducted by the young people's committee on worship, (one person from each class), or under the supervision of the committee.

It is recommended that as an expression of loyalty the hymn, "O Jesus, I Have Promised," be used as the concluding hymn for the entire month.

If announcements are made, they should not be given during the worship service, but after the closing hymn, just before the dismissal to the lesson study.

First Sunday: Jesus An Example of Loyalty

GROUP LEADING: Young people's committee on worship.

REVERENT ATTENTION: Secured by few chords on piano or chimes.

CALL TO WORSHIP:

Leader: "I will praise Thee, O Lord, with my whole heart,
I will shew forth all Thy marvelous works."

Assembly: "I will be glad and rejoice in Thee;
I will sing praise to Thy name, O Thou most high." Psalm 9:1-2.

HYMN: "Thou Didst Leave Thy Throne."

SCRIPTURE: Read in unison: Matt. 4:1-11 and Matt. 26:36-42.

SPECIAL MUSIC: A vocal number related to theme or, if a hymn is substituted, use "I've Found a Friend."

PRAYER: Led by three young people, each prayer based on one of the following themes:—

Gratitude for God's gift.
Gratitude for the example of holding one's ideals in the face of temptation.
Petition that we may follow Jesus' example of loyalty.

PRAYER HYMN: One stanza, "Spirit of God, Descend Upon My Heart, (sung immediately after the prayers, without announcement).

MESSAGE: Brief talk by an adult explaining how Jesus' conquest over His temptations reveals loyalty.

WORSHIP THROUGH OFFERING: Brief statement as to purpose to which offering is devoted. Offering should be brought to platform by one member from each class. While offering is being brought forward, piano plays introduction to hymn. As ushers reach platform all stand and sing:—

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee."

Tune Boylston, St. Andrew, or St. Thomas.

HYMN: "O, Jesus, I Have Promised." (As an expression of loyalty, make this hymn the concluding hymn for the entire month.)

ANNOUNCEMENTS: If there are any, they should be given at this time, following which should come the lesson study.

Second Sunday: Our Loyalty to Jesus as Expressed in Personal Ideals

GROUP LEADING: A class of teen age young men, under the supervision of the young people's committee on worship.

REVERENT ATTENTION: Secured by instrumental music.

CALL TO WORSHIP;

Leader: "Lord, who shall abide in Thy Tabernacle,
Who shall dwell in Thy holy hill?"

Assembly: "He that walketh uprightly and worketh righteousness and speaketh truth in his heart." Psalm 15:1-3.

(Where printed programs are made available, use the varied form, but where printed ones are not available the leader may follow the suggestions given and the assembly each Sunday respond by repeating the response as given in the program of the first Sunday.)

HYMN: "Dare to Be Brave, Dare to B
True."

SCRIPTURE: Read in unison: Mat
6:31-34 and Acts 26:19-23.

SPECIAL MUSIC: A vocal or instr
mental number related to theme, or
a hymn is substituted use, "Carr
The Sunlight Wherever You Go."

PRAYER: Have five or six young peop
offer prayer asking guidance for som
outstanding Christian ideals to be em
bodied in their lives such as, courag
truthfulness, honesty, kindness, loya
ty, etc.

PRAYER HYMN: One stanza, "Lor
Speak to Me That I May Speak,"
(sung immediately after the prayer
without announcement).

MESSAGE: Have one or two talks b
those of teen age. One might center i
the value of Christian ideals i
athletics, another in the value of simil
ideals in school or office.

A possible substitute for the abo
talks might be the story of some li
which revealed loyalty to Jesus throug
personal ideals.

WORSHIP THROUGH OFFERING: Follo
suggestions given in the program f
the first Sunday.

HYMN: "O Jesus, I Have Promised."

ANNOUNCEMENTS.

Third Sunday: Our Loyalty to Jesus as Expressed in Christian Living

GROUP LEADING: A combined youn
men's and young women's class, unde
the supervision of the young people
committee on worship.

REVERENT ATTENTION: Quiet musi
organ or piano.

CALL TO WORSHIP:

Leader: "O give thanks unto the Lor
for He is good, because His mer
endureth forever."

Assembly: "Let the words of m
mouth and the meditation of m
heart be acceptable in Thy sight,
Lord, my strength and my R
deemer."

(Where printed programs are ma
available use the varied form, b
where printed ones are not availab
the leader may follow the suggestio
given and the assembly each Su
day respond by repeating the r
sponse as given in the program of t
first Sunday.)

HYMN: "Where Cross the Crowd
Ways of Life."

SCRIPTURE: Read responsively, R
mans 12th Chapter. (If the end
chapter is too long, omit verses 3
8.)

As a possible substitute the class

oung women might give a dramatic resentation of the scene in the Book Ruth, revealing the loyalty of Ruth her mother-in-law.

MN: "I Would Be True."

YER: Led by Leader, all standig. Close with the Lord's Prayer in nison.

YER HYMN: One stanza, "Take My Life and Let It Be," (sung imediately after the prayer without nnouncement.)

SSAGE: Where the Scripture dramtization is given this item should be mitted. Otherwise a story of the life some one whose loyalty to Jesus rough his or her everyday life would e helpful to the students.

RSHIP THROUGH OFFERING: Follow iggestions given in the program for he first Sunday.

MN: "O Jesus, I Have Promised."

NOUNCEMENTS.

Fourth Sunday: Our Loyalty to Jesus as Expressed in Christian Service

OUP LEADING: A class of teen age oung women, under supervision f young people's committee on worhip.

VERENT ATTENTION: Secured by iano or organ solo, "Lead On, O King Eternal."

LL TO WORSHIP:

eader: "Make a joyful noise unto the Lord, all ye lands."

ssembly: "Serve the Lord with gladness, come before His presence with singing."

HYMN: "I Pledge My Spirit Loyal."

SCRIPTURE: Luke 10:25-37, or Matt. 19:16-22, or Mark 10:23-31.

SPECIAL MUSIC: Vocal solo, "This is My Task," or "There Were Ninety and Nine That Safely Lay," or if a hymn is substituted use, "True-Hearted, Whole-Hearted, Faithful and Loyal."

PRAYER: Led by three young people, each prayer based on one of the following themes:

Gratitude to God that He has called us to be co-workers with Him.

Petition that we may follow Jesus' example of service.

Petition that we may give our lives unreluctantly in the service of the Master.

PRAYER HYMN: One stanza, "O Master, Let Me Walk With Thee," (sung immediately after the prayers without announcement).

MESSAGE: Have one person tell of a life that is expressing loyalty to Jesus in fulltime Christian service, and have another tell of a life that is expressing loyalty to Jesus in Christian service, even though engaged in secular work.

WORSHIP THROUGH OFFERING: Follow suggestions given in the program for the first Sunday.

HYMN: "O Jesus, I Have Promised"

ANNOUNCEMENTS.

Fifth Sunday: Our Loyalty to Jesus as Expressed in World Brotherhood

GROUP LEADING: Young people's missionary committee, under supervision of the young people's committee on worship.

REVERENT ATTENTION: Secured by instrumental music, or by leader standing quietly by desk.

CALL TO WORSHIP:

Leader: "The Lord is in His Holy temple"

Assembly: "Let all the earth keep silence before Him."

HYMN: "The Whole Wide World for Jesus."

SCRIPTURE: Read in unison—Acts 17:24-28a. and Matt. 28:16-20.

SPECIAL MUSIC: A vocal number related to theme, or if a hymn is substituted use, "We've a Story to Tell to the Nations."

PRAYER: Led by three young people, each prayer based on one of the following themes:—

Petition that greater love may be manifested toward our fellow-men.

Petition that race prejudice may be abolished.

Petition that more young people may feel and answer the call to full-time Christian service.

PRAYER HYMN: One stanza, "I'll Go Where You Want Me To Go," (sung immediately after the prayers without announcement).

MESSAGE: A missionary story could be read, told, or dramatized.

WORSHIP THROUGH OFFERING: Follow suggestions given in the program for the first Sunday.

HYMN: "O Jesus, I Have Promised."

ANNOUNCEMENTS.

CHRISTMAS BOOKS FOR YOUNG PEOPLE

By Bertha S. McClintock

BOOK given to a young person is more than "just a little gift"; it is addition to a permanent library—a structive or destructive force in the ding of character. If, as has been , "Life is too short to read an unthy book," it is certainly too short, friendship too rare and gifts too to give an unworthy book.

Every book should make a distinct tribution to more abundant living, ther this contribution comes through y, biography, history, or inspirational y. On the other hand, one book ch is read and enjoyed is worth half ozen which are not. Our gift must be only a good book, but one which will eagerly read by its recipient.

F THE MORE recent books for boys and girls of junior high school or rmediate age, these are among the :

he Boy of the Lost Crusade, Mrs. Agnes Hewes, Houghton-Mifflin Co., Boston, 00.

nimal Tales of the Rockies, Albert B. Cunningham, Abingdon Press, New York and Cincinnati, $1.00.

The Quest of Liberty, Basil Mathews (Adventures of the Pilgrim Fathers), Geo. H. Doran Co., New York, $1.50.

Barry Locke, Half Back, Ralph Henry Barbour, Century Co., New York, $1.75.

Judy of York Hill (A girl's boarding school story), $1.75, and

Camp Ken-jockety (Also a girl's story), Ethel Hume Bennett, Houghton-Mifflin Co., $1.75.

Robin Hollow, Edna A. Brown, Lothrop, Lee & Shepard, Boston, $2.00

The Story of the Elizabeths, Grace Humphrey (Interesting sketches of queens by this name. Miss Humphrey has also a less recent book—*The Story of the Marys*), Penn Publishing Co., Philadelphia, $2.00.

Book of Every Day Heroism, J. T. Faris, J. B. Lippincott Co., Philadelphia, $2.00.

With the Indians in the Rockies, James W. Schultz (A recognized authority on Indian lore), Little, Brown & Co., Boston, $2.00.

Child's History of the World, V. M. Hillyer (Easily understood by a child of twelve), Century Co., $3.50.

Tales From Silver Lands, Charles Finger, Doubleday, Page & Co., New York, $3.50. (Voted the award by the Association of Public Librarians for the best book published last year for this age group.)

Clean, Wholesome, Entertaining Fiction for the Older Young People

Father Abraham (Another Lincoln story), Irving Bacheller, Bobbs-Merrill Co., Indianapolis, $2.00.

Keeper of the Bees, Gene Stratton Porter, Doubleday, Page & Co., $2.00.

The Son of His Father, Harold Bell Wright, Appleton Co., New York, $2.00.

Mother Mason, Bess Stretter Aldrich, Appleton Co., $1.75.

Inspirational and Devotional Books for the Fifteen to Eighteen Year-Old Group

The Call of the Upper Road, $1.25, and *The Upper Road of Vision*, $1.35,

Kathryn R. Logan, Geo. H. Doran Co. (A constant stimulus to the noblest living).

Be Square, Forbush, Charles Scribners' Sons, New York, $.90.

Christ in High School Life, Ralph P. Claggett (A handbook for daily devotions based on the application of Jesus' teachings to the problems of high school boys).

Out Into Life (Vocational guidance), Douglas Horton, $1.25.

Guide Posts to Life Work (Paper cover), $.50.

(*The last three from Methodist Book Concern.*)

Inspirational and Devotional Books for the Eighteen to Twenty-Four Year-Old Group

The Just Weight, Frances J. McConnell, $1.00,

A Book of Sunsets, William L. Stidger, $1.00,

The Bridge Builders, Richard Braunstein, $1.00, and

The Crystal Pointers, F. W. Boreham, $1.75.

(*These also come from the Methodist Book Concern.*)

IF THE WRITING and publishing of books is any criterion, it would seem that there is a great awakening interest in the life and sayings of Jesus. These three will be of interest to young people:

Out of Doors With Jesus, William A. Quayle, Methodist Book Concern, $1.50.

The Man Nobody Knows, Bruce Barton, Bobbs-Merrill Co., $2.50.

Every Man's Life of Jesus, Moffatt, Geo. H. Doran Co., $1.50.

THE FIELD of biography, usually so rich a source of inspiration, has given us very little during the past year. Two outstanding books in this line are:

Paul, Son of Kish, Lymon I. Henry (In which imagination binds together historical facts into an interesting and instructive story), University of Chicago Press, $2.50; Student's edition, $1.90.

Twice Thirty, Edward Bok (in which the author gives even more insight into his philosophy of life than in his *Americanization of Edward Bok*), Charles Scribers' Sons, $4.50.

Three Most Entertaining Books With A Missionary Appeal For All Young People

A String of Chinese Pearls, Welthy Honsinger Fisher, Woman's Press, New York, $1.00.

187 Pages of delightful stories in a gay gift book.

A Son of A Savage, R. C. Nicholson (Especially good for boys and young men), $.75.

Dear Family, by Peggy Ann (Sprightly letters in which humor, common sense and devotion to a task disclose Peggy Ann's character), $.50.

(*The last two from Abingdon Press.*)

For Campers and Lovers of Nature

A Handbook of the Outdoors, Earle Brooks, Geo. H. Doran Co., $2.00.

The Boy's Book of Camp Fires, Frank H. Cheley, W. A. Wilde Co., Boston, $2.50.

A Book of Clouds, William A. Quayle, Methodist Book Concern, $2.50. (Bishop Quayle's last written message; an interpretation of clouds. Beautifully written; beautifully illustrated.)

Small Gift Books—Old and New

The Man Who Was Too Busy to Find the Child (A Short Story), Lucius H. Bugbee, Abingdon Press, $.35.

The Song of Songs, William A. Quayle (An interpretation), Abingdon Press, $.35.

The Road to Christmas, Clough A. Waterfield (Devotional essays), cloth cover, Abingdon Press, $.75.

The Charm of the Impossible, Margaret Slattery (Paper cover), Pilgrim Press, $.25.

Never Mind Me, Margaret Slattery (Board cover), Pilgrim Press, $.50.

The Costly Star, Margaret Slattery, Pilgrim Press, $.60.

Jesus Christ Is Born Today, Margaret Slattery, Pilgrim Press, $.35.

A Girl's Book of Prayer, Margaret Slattery, Pilgrim Press, $.35.

He Took It Upon Himself, Margaret Slattery, Pilgrim Press, $.75.

THE CHRISTMAS STAR ASKS A QUESTION

A Fantasy to Be Enacted

By H. L. Nugent

Personnel:

First Student, a young man in cap and gown.

Second Student, a young woman, gowned.

A Santa Claus.

A Postman.

A troop of small children who can sing.

Three "Cooks", junior boys, who sing.

The "Spirit of Giving."

Three Cherubs who sing.

An Elf, a small boy.

Carol Singers, a group of boys dressed as shepherds and a group of girls as angels.

A voice (to speak in masculine tone behind scenes.)

Two pianists (one of whom sings.)

A violinist (if desired instead of piano duet)

A Search Light Operator.

A Switch Board Operator.

Scene: Any interior setting. An electrically wired Christmas tree in center back with lights off at first. At stage left a radio cabinet, loud-speaker and a chair at right and left of cabinet.

No curtain necessary.

(*Enter* **First Student.** *Goes to radio and attempts to tune it.*)

(*Enter* **Second Student.** *Words and actions of these two must indicate deep intensity throughout.*

First Student: I am determined to get it again.

Second Student: We must, we must!

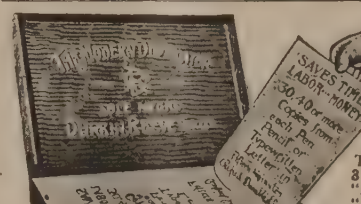
First Student (*Glancing up*): The darkness is coming fast now.

(*Lights should be dimmed very slowly. A dimmer can be devised easily. See notes.*)

Second Student (*Eagerly scanning sky at back of audience*): Do you think we shall see the strange light again, too? (*She drops into chair at right of the cabinet.*)

First Student: The voice and the light came together before.

Second Student: I shall never forget those words last night. (*She continues gazing in direction whence the light had*



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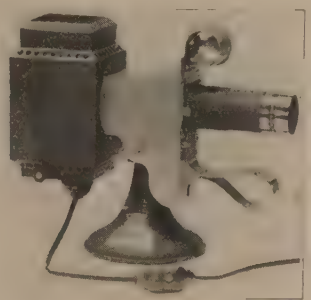

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shone when she saw it first and speaks in imitation of the "voice" they had heard before. The tone is deep and hollow.) "Another world than yours is speaking."

First Student (*Continuing the quotation in same tone*): "A well-known star upon thee shines."

Second Student: How unmistakable the words were! And the light! I never shall forget it. But the rest of the message was indistinct. I know you haven't forgotten it for a moment since, any more than I have. Does it seem any clearer by now?

First Student (*Who is busying himself at the radio*): I'm sure of one thing: It was a questioning voice. But there was only one word I could catch distinctly. The word was "Christmas."

Second Student: Yes! "Christmas, show me Christmas." Those were the very words. . . . See! The darkness is almost here. It was just this time last night when we caught the words.

(*Darkness complete.*)

First Student (*In darkness*): I think I have it tuned. You watch for the light.

Second Student: Oh, suppose you fail to catch it ever again!

(*A spot light from the rear of the audience flashes upon them.*)

The Voice From the Star (*Close off stage, left, to sound as though from radio, deep, masculine, very impressive*):

Another world than yours is speaking.
A well-known star upon thee shines.

First Student (*Jumping to his feet*): It's the same voice!

Second Student: And the same light!

First Student: What well-known star does it mean?

Voice from The Star: We would see your Christmas.

Second Student (*Rising impulsively*): Listen! I know! It's the star that saw the first Christmas. It wants to see our Christmas now, nineteen hundred and twenty-five years after.

Voice from The Star: We would see Christmas on the earth today.

First Student (*Face uplifted to light after a step or two indicating perplexity*): Oh, star mysterious and persistent, what do you want? We are students tampering with forces we do not understand. You frighten us. We don't know what to do.

Second Student: Sh-h-h, brother, we need do nothing. I believe it is meant for us to look and listen and learn. A Voice From the Stars that can ask a question can answer it also. We must watch.

(*Music. At this point the search light plays back and forth across the stage; and behind the scenes the first movement, nineteen measures of "The Lost Chord" are played. A piano and violin, or two people at the same piano can carry the melody and the accompaniment. For eight measures no one speaks. Then as music softens a bit the first student speaks as indicated next.*)

First Student (*Clutching other's arm in awe*): See it! See it, as it flashes back and forth, back and forth. It is searching out the answer to its own request. What do you think it will find?

(*Music changes abruptly to chorus of "Jingle Bells."*)

Santa Claus (*With bells, accompanied by search light, prances in from right to above music and stops center front. Stage lights come on. Search light goes off. Lights should be handled in order indicated to avoid a second of darkness. Throughout the pageant the coming of the stage light, the worldly light, and the disappearance of the search light, if well arranged, will indicate the disapproval of "the star."*)

First Student (*Shaking hands*): Howdy Santa! You've come just in time.

Santa: How's that?

Second Student: We've been wondering what Christmas really is nowadays.

Santa: That's easy. (*Pompously*) I'm Christmas. (*He recites the old ballad, "'Twas the Night Before Christmas," changing the references to St. Nicholas to the first person and the others to third person: e. g. "The wife in her kerchief, the man in his cap" . . . . "I was dressed all in fur from my head to my foot and my clothes, etc."*)

First Student (*Slapping Santa on the back*): Splendid, old man! I believe you're it.

Santa: Of course, I am. Half the children believe I originated the Christmas idea, and a lot of the others pay more attention to me than anything else at this time. Santa, King of Christmas! That's who I am!

Second Student (*Thoughtfully*): Yet the light of the questioning star went away.

First Student (*After looking toward the radio*): That's right, and there is no voice.

Second Student (*Taking Santa's arm kindly*): Santa, we are waiting here for a message. It will be something very wonderful when we have earned it. Won't you wait and watch with us till it comes? (*She leads him to position left back.*)

(*Search light comes on. Stage lights go off. Music, same strains of "The Lost Chord" changing to "My Bonnie Lies Over the Ocean."*)

(*Enter* **A Postman:** *He comes as the lighter music begins, drops his heavily laden pack center front and sorts cards while waiting for the music to play first stanza without chorus. Stage lights on. Search light off.*)

Postman: What would Christmas be without the postman? Through the ministry of letters, greeting cards, and postal messages, Christmas is made to encircle the earth. The postman brings good wishes from friend to friend, without which Christmas would be cheerless and lonely. Listen to the sentiments I am spreading and the Christmas cheer I carry. (*He reads from cards in his hand.*)

"If I can't feel the grip of your clasping hand
Nor see your face so dear,
At least I can send you a Christmas wish
By the postman who deals out Christmas cheer."

"From over the hills and far away
Comes the old-fashioned wish

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In the old-fashioned way—
Merry Christmas."

And here's another—

"Merry Christmas again
It comes from the heart.
By this card we are near
E'en though far apart."

First Student: Three cheers for the Postman. Now, you are a real human being, though some folks seem to forget that when they scold you for being late. I wonder if you aren't the most important person around Christmas time. We shall see. Just come wait back here, will you please? (*He picks up the bag and leads the Postman to right back.*)

(*Search light on. Light plays about the stage finally leading in the characters. Stage lights off. Music, "The Lost Chord" as before, changing to the Welsh Melody "The Christmas Tree."*)

(*Enter Troop of Dancing Children singing "The Christmas Tree." Lights of Christmas tree go on. Search light off.*)

Children. (*Dance around tree as they sing. At first measure of refrain they stop, bow to the tree, and straighten on second measure*):

"Deck the hall with bows of holly,
Fa, la, la, la la, la la, la
'Tis the season to be jolly, Fa la, la, la,
la la, la
Trim the tree in gay apparel, Fa, la,
la, la, la, la
Troll the ancient Christmas carol,
Fa la, la, la, la, la, la."

(*Here the children pick up long gay stockings that have been arranged accessibly under the tree and hang them over branches. Stage lights should be added here to better exhibit the children, as they continue singing*):

"See the blazing tree before us, Fa, la,
la, la, la la, la
Strike the harp and join the chorus,
Fa, la, la la, la, la
Follow me in merry measure, Fa, la,
la, la, la, la, la
Round the tree our Christmas treasure,
Fa, la, la, la, la, la."

(*Here they pause: each puts a hand to an ear and listens. Sound of a clock ticking, off stage. Do this by soft hammering.*)

Mother's Voice (*Off stage*):

Now you've hung the Christmas
stocking,
Fa, la, la, la, la, la, la, la
Listen to the clock tick-tocking,
Fa la, la, la, la, la, la
See it points the midnight number
Fa, la, la, la, la, la, la, la
Boys and girls must go to slumber.
Fa la, la, la, la, la, la

(*Music continues softly.*)

Children (*Put on night-caps which have been hanging to their wrists, or have been in their pockets, and drop down to sleep, with their heads on each others' shoulders, leaning against back wall on either side of tree. Music finally dies away. Stage lights go off, leaving children in darkness one instant. Search light on, always moving back and forth. Music, "Lost Chord," as before, changing to "Oh Dear, What Can the Matter Be,"—a tune used merely for its swing.*)

(*Enter* **Three Cooks** *swaggering, with caps and aprons and covered dishes, keep-*

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ing time to the music and stopping center front):

Jack Horner (First Cook) (*Sings, beginning at ninth measure of last tune*):

"Oh, Little Jack Horner, he sat in the corner (3 *times*)
A-eating his Christmas pie.
He put in his thumb and he pulled out a plum (3 *times*)
And said what a great boy am I."

Second Cook:

"O Christmas with its lots and lots of candy, cakes and toys
Was made, they say, for proper kids and not for naughty boys;
So wash your face and brush your hair and mind your p's and q's
And don't bust out your pantaloons and don't wear out your shoes.
Say "Yessum" to the ladies, and "Yessir" to the men
And when they's company don't pass your plate for pie again
But thinking of the goodies on the table that you'll see
Jes' 'fore Christmas, be as good as yer can be."

Three Cooks (*Marching back and forth singing to tune of "The Stein Song"*):

Give a rouse then for the dinner,
For the Christmas table spread;
For the cook is the winner,
When with dainties you are fed;
Yes, the cook is the winner.
For he made the Christmas dinner,
When the pie is on the table
And with dainties you are fed.

(*Repeat last four lines.*)
(*Dinner bell rings off stage.*)

Three Cooks (*Scamper off as music accompanies them. Later, cooks may slip back to stage, right, back.*)

The Students: (*Make pantomime of discouragement, trying again to tune radio. Search light on. Stage lights off. Music, "The Lost Chord," followed by "The Melody of Love," or other sentimental music, played long enough to bring the next character into center front.*)

(*Enter* **The Spirit of Giving and Two Cherubs** *Search light does not go off here*):

Behold, I am the Spirit of Giving. At Christmas time each year, I am given full sway on the earth. I wave my wand and selfishness departs, generosity descends, avarice and greed are forgotten while I reign. Then the Spirit of Giving floods the hearts of men and women. Even little children learn through me the joy of giving. Hear them as they sing.

The Cherubs: (*Sing "Give, Said the Little Stream," to be found in primary hymnals.*)

The Spirit of Giving: Thus, you see, I teach the world that it is more blessed to give than to receive.

(*Enter* **Elf**, *turning cartwheels. Stage lights on. Search light off.*)

Elf: Are you the lady who has charge of Christmas presents?

Spirit of Giving: I am the Spirit of Giving who reigns supreme at Christmas time.

Elf: Oh, you're a Spirit are you. Say! that may be a good thing, 'cause if you were real flesh and blood you might get hurt about now.

Spirit of Giving: What do you mean?

Elf (*Pointing*): There's a woman over there all fussed up 'cause she sent a person a Christmas present and now she finds out that person isn't intending to send her one this year.

(**Spirit of Giving** *pantomimes horror and gathers the* **cherubs** *to her*).

Elf: And over there is a man who hates to bother with Christmas presents. But he has a wife who pouts and makes a scene if he doesn't get her something that costs as much as the present the woman next door got. So he's looking for you to help him get something quick and cheap, and he says it's got to look like it cost a lot.

(**Spirit of Giving** *and* **Cherubs** *start to leave stage with bowed heads*).

First Student (*To Spirit of Giving*): Don't go. The light lingered longer with you than with anyone else. Just stop over here with us, (*indicating left back*) and we will keep this young fellow out of sight. (*He attempts to lead Elf to position back of the tree and finally succeeds after Elf has made comical grimaces to audience and capered a bit.*)

Second Student (*Rising impulsively*): Brother, the Voice has not spoken yet, and I have just been thinking. You know they are practicing carols over at the church tonight. You know, too, that you and I never would be bothered with things like that. But now, somehow, I wonder if that might not win the Voice from the Star for us again.

(*Search light on. Stage light off.*)

Second Student (*Continuing*): See, the Light is shining upon us again. Won't you hurry over and bring the carol singers? They are dressed as shepherds and as angels. Ask them to come and sing.

(*Exit First Student. Music, "The First Noel," traditional melody. Play through once as Carolers are entering. Enter Carolers; shepherds first, go to right front; angels to left front. Footlights, subdued, may be added here if the groups are too large to be covered by the search light. However, the effect must be that the star is shining approvingly upon the group.* **Carolers** *sing "The First Noel," "It Came upon the Midnight Clear," (or any other Christmas music, solos or duets, that may be desired.*)

First Student: When I begged you to come, I told you why we wanted you here. And now I am sure you will not be disappointed. We are getting near to the heart of Christmas, I know. Yet The Voice has not spoken yet. You, too, must wait and watch with us. (*He ushers the girls to the left, the boys to the right.*)

(*All lights off. Music, "Holy Night," Play through once while following adjustments are made. A manger is set, under cover of the darkness, in the center front, and an electric light is lighted within the manger either by a switch from behind scenes or by some child in the group who reaches in and turns on a flash light. If the second method is used it will have to be done skillfully, the child assuming an attitude of adoration at once. One of* **The Carolers** *sings from the darkness in his back stage position, stanza two of "Holy Night," ending "Jesus Christ is here."* **The Christmas Tree Children** *gather about the manger. Search light comes on. All others on stage kneel in adoration.* **Children** *sing "Away in a Manger." Search light shifts to include kneeling students only. Music, plays first and last phrases of "All Hail the Power of Jesus Name."*

The Voice from The Star (*Speaking in awesome tones, while music continues soft chord accompaniments in same key as above*):

"All hail the power of Jesus' name
Let angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of All."

All on Stage (*Still kneeling, sing the above stanza.*)

The Voice From The Star: "May the grace of our Lord Jesus Christ, and the love of God the Father be with you this Christmas, and forever, world without end, Amen, Amen.

(*Stage lights come on.*)

All on stage rise and sing, pointing to star, "There's a Beautiful Star,"—*Hymnal for American Youth*, or any other available star song.

Recessional begins with chorus and proceeds on the following order to back of audience: Down right steps of stage — Boy Student, Postman, Boys of Christmas tree, Cooks, Shepherds. Down left steps of stage—Girl Student, Santa, Girls of Christmas tree, Spirit of Giving, Cherubs, Angels. If there is a center aisle, the two groups may meet and go down in twos, when they reach the floor.

Notes

The all important necessity to the success of this pageant is a perfect correlating of music, stage lights, search light and Voice. The pianist should, if possible, cut her music from books and make a score for herself with the lines of the pageant clipped and pasted in, and music inserted in the proper places. This, of course, need not be done but it greatly facilitates the pianist's task. Everything depends upon her promptness and the proper changing of the lights.

One rehearsal of the assembled parts is sufficient. Footlights and Christmas tree lights may be omitted, if too difficult to obtain. The search light is made by an ordinary stereopticon.

The Spirit of Giving wears white flowing robe and carries a wand and a cornucopia. (Latter is made of gold-covered cardboard with clusters of artificial grapes sewed to it as though falling from the horn. Wax fruits fill the horn. This can be omitted if too difficult.) *The cherubs* wear frilly light dresses. *The Elf* a brown costume with long feet and pointed hood. *The angels* wear white dresses with head bands of tinsel. *The shepherds* wear drapes of bright colored material, shawls, curtains, etc., with twisted turbans of varying colors, and furs over their shoulders, stockings over their shoes, or no shoes at all. They should carry crooks. A dimmer is easily devised with a pail of salt water

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Long ago Under the Roman Government, taxes were very high and no one, not even the poorest was allowed to escape
What does Christmas mean? Does it mean gifts and Santa Claus and Christmas trees and happy remembrances of friends? Yes, it means all that and much more, but its real meaning is deeper than that Its real meaning is the birthday of Christ
Because God gave Christ to the world, friends like to give each other gifts on that day Santa Claus is another name for Saint Nicholas, and Saint Nicholas was a good old bishop of Myra, a city in Asia Minor, who had the love of Christ so much in his heart that he was always trying to do good
So all that is fine and high and loving in Christmas is part of the real meaning of Christmas, the day when God gave Christ to the world
THE LONG JOURNEY TO BETHLEHEM
Once upon a time, word went through all the towns and villages of Palestine that the Roman governor of the country wished to make a list of all the inhabitants Nazareth, in the southern part of the
carpenter Joseph and his
belonged in Bethl
The
THE CHILD OF BETHLEHEM 27
And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, and so it was, that, while they were there, the days were accomplished that she should be delivered And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn
And there were in the same country shepherds abiding in the field, keeping watch over their flock by night And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid
And the angel said unto them, "Fear not for, behold, I bring you good tidings of great joy, which shall be to all people For unto you is born this day in the city of David

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IN SEARCH OF THE SPIRIT OF CHRISTMAS

By Jennie L. Carter

Scene I

(Curtain opens on home scene, with father and mother seated reading. Children close by, playing.)

Harmony: *(Looking up from her reading)* Do you know this is Christmas eve, but somehow I don't feel in the least like Christmas.

Love: *(Answering without looking up from his reading)* Well, there seems to be a sad lacking of the Christmas spirit everywhere. The city of the Present seems to have forgotten the spirit of Christmas.

Harmony: Yes, it seems so. How I wish it were nôt so!
(Youth and Childhood cease playing as they listen to the conversation)

Youth: Did you hear what father and mother said?

Childhood: Yes; I wish we could help.

Youth: We can. Let's go find the Christmas spirit!

Childhood: But we don't know where to go.

Youth: We will go to the city gate. The guard at the gate is very wise: he will tell us.

Childhood: *(wavering)* Perhaps we might have to be gone a long time.

Youth: Yes; but think how happy everyone would be if we found the Christmas Spirit.

Childhood: All right. Let's start now. Perhaps we will find her tonight.

(Curtain)

Scene II

(Guard marching front of wall. On opposite wall, clock with hands on hour of twelve.)

Guard: *(As the two children emerge from the shadows)* What are you two doing out at this time of night? And who are you?

Youth: My name is Youth, and this is Childhood. We are looking for the Christmas Spirit; please, Mr. Soldier, have you seen her?

Guard: Well, not recently; but I will tell you who would know all about her, and that is Father Time; but I don't know where he is now.
(The clock strikes twelve. At the last stroke Father Time totters in)

Father Time: Another hour gone! Another hour gone!

Childhood: Oh, Father Time, we are searching for the Spirit of Christmas. Have you seen her?

Father Time: Let me see—Let me see; a long time ago I heard of Christmas; a little baby was born at Bethlehem and they say that was the first Christmas, but the Christmas Spirit—I don't know. Let me see. You might possibly find her in Toyland.

Youth: Where is that?

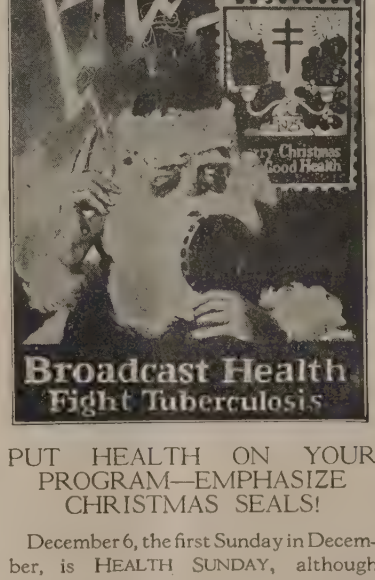
Father Time: Take the Joy Road and you can't miss it, for there is no other land like it.

(Curtain)

Scene III

(The Christmas Fairy in Toyland, overlooking the toys before they are packed in Santa's bag. Toys: Tin soldiers, group of small Boy Scouts standing statue-like in a row at rear of stage: at their feet the dolls are seated on a low bench with a back; at the right, the Peppermint Cane and four Lollypops: at the left the Jack-in-the-Box, the Teddy-bear and the Orange. These characters serve as the mechanical toys. A drum and other non-mechanical toys will give a very realistic effect.)

Christmas Fairy: Oh, what fun it is to be the Christmas Fairy! I can play with all the toys of Toyland before they start on their long journey in old Santa's bag.



PUT HEALTH ON YOUR PROGRAM—EMPHASIZE CHRISTMAS SEALS!

December 6, the first Sunday in December, is HEALTH SUNDAY, although any other Sunday in December may be used instead. This is a country-wide movement in charge of the National Tuberculosis Association. The Christmas Seal finances the work of these organizations, and as it is so well established and of such unquestioned value, clergymen will want to do all they can to promote it.

Healing the sick and caring for the afflicted has always been part of a religious program. Talking points, health films, posters, leaflets and cuts for bulletins may be had free from the Chicago Tuberculosis Institute, 360 North Michigan Boulevard, Chicago, Ill.

(Christmas Fairy reviews the doll shelf—the Walking Doll, Dinah, the Talking Doll, the French Doll, the Rag Doll, the Baby Doll, the Kewpie Doll. The children will enjoy impersonating these characters. The Walking Doll, when stood up by the Christmas Fairy takes a few jerky steps, the Talking Doll says Mam-ma when punched and each when replaced by the Christmas Fairy slumps down in real lifeless, doll-like attitudes.)

(Christmas Fairy picks up a drum and as she beats it the Tin Soldiers, led by General Stick, and followed by Major Pomp and Captain Proud, march to front of stage. They draw up in order, Sergeant Puff puts them through a brisk drill, General Stick inspects them and then they resume their places. Must be very mechanically done.)

Christmas Fairy: *(continuing her inspection of the Toys)*

Here's a Jack-in-the-Box! Oh my what a joke!
He's the jolliest thing for surprising folk!

(She raises the cover of a black box and out hops a real live Jack. She waves her wand and in he jumps and she closes the cover.)

Here's the Peppermint Cane all striped red and white
And Lollypops too! Oh what a sweet sight!

(The Peppermint Cane begins to strut and the Lollypops bow, first to one side and then to the other.)

Christmas Fairy: A bear with bead eyes— Sh! Sh! *(Spying Youth and Childhood)*—Two children have come to Toyland. *(Looking them over)* But you need not fear. They are searching for the Spirit of Christmas.

Youth: We are wondering if the Spirit of Christmas is here?

Christmas Fairy: I'm afraid not. Have you tried the Land of Long Ago?
(Childhood steps aside to play with dolls)

Youth: No, but we might if we knew where it is.

Christmas Fairy: Well, take the road of Yesterday to the Gate of the Ages; open it and there you are.

(Youth and Childhood turn to go but keep looking back at the toys.)

Santa Claus: *(enters with open bag, ready to pack toys)* Ho! Ho! But I'm weary. *(Sits down).* Fill up the pack, Christmas Fairy, for I've many a journey ere Christmas morning dawns.

Christmas Fairy: *(waving her wand)*
First a fat orange to go in the toe,
As juicy and sweet and big as will go.
(All toys led by the orange begin to move.

The Tin Soldiers mark time, the dolls wiggle, the Walking Doll gets to her feet and starts jerkily to walk, the Jack-in-the-Box keeps raising the lid, the Peppermint Cane struts, the Lollypops bow, Santa Claus laughs, the Christmas Fairy stands on tip-

THE SISTINE MADONNA

THE artist tried to picture a human child who was also God child, and a human mother fitted to be worshipped as the queen of heaven. Just a human baby in the arms of a loving mother would not do, however beautiful. Others before him as Fra Angelico had pictured, not a human child, but a divine little man. Raphael also had pictured such a child. In the Sistine Madonna he reaches a higher inspiration. Here is a wonderful child, human, yet with a mysterious depth in his face that may carry us beyond the human. Mary is here a true woman with love freed from earthly passion and with a gracious queenliness that satisfies the most devout worshipper.

In recent times we have very beautiful and very human Madonnas but some day a painter may picture Mary and the Christ-Child so that a divine glory will shine on every human child and we shall know the meaning of that instinctive reverence which we have for a baby. In Mary we may see every mother, a queen of heaven, by the divine endowment of the human passion of mother love. Thus do we aspire toward God through beauty and the Christ-Child. Wordsworth says: "Trailing clouds of glory do we come from God who is our home." The clouds of glory shine first in the Mother's love and then in the reverence and love of us all.

Compare Madonnas 221, 328, 321, 324, 327, 613, 112.

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be, her wand high in air, like Peter Pan about to fly.)

(*Curtain*)

Scene IV

(*The Gate of Ages with Spirit of Memory standing at Gate*)

Memory: Hark! What is that?

Youth: The Spirit of Christmas is here, isn't she?

Memory: The Sprit of Christmas? Long ago a little babe was born in a manger at Bethlehem; that was the first Christmas. (*Memory waves her magic key and the curtains part showing Mary kneeling over cradle. Youth and Childhood gaze on the scene as the song comes from afar:*)

Under the stars one blessed night a
little babe was born,
And a star wondrous bright glistened
till the morn.
Wise men came from far away; shepherds wandered where he lay
Upon his lowly bed of hay,
Under the stars one night.

(*As the song ends the curtains close.*)

Memory: That is all I know about Christmas. But I have heard lately that the Spirit of Christmas has gone to the Land of the Present.

Youth and Childhood: Why, that's where we live!

(*Curtain*)

Scene V

(*Home scene as at first*)

Harmony: (*Startled as the clock strikes*) I had no idea it was so late. It is long past Youth's and Childhood's bedtime. (*She crosses the room to the sleeping children and rouses them*)

Youth: Where are we?

Harmony: Why, you've been home all evening.

Youth: We've been all over the world looking for the Christmas Spirit. Oh, mother, such queer places as we went to. Toyland—

Childhood: Yes, mother, they had loads of dolls there, talking dolls, and walking—

Youth: And mother, tin soldiers that could really talk and do things—

Childhood: But, mother, The Land of Long Ago made me shiver—

Youth: The Spirit of Memory was there and she told us the Spirit of Christmas was here, right here.

Harmony: You must have been dreaming. Come, it is bed time.

Love: Wait a minute, please. I believe what Youth says is true. We were complaining about the Spirit of Christmas and yet we make no effort to keep it in our home. Bring the children here, and before they go to bed I'll read the story of the very first Christmas.

(*Harmony seats herself with the children. Love lays down the magazine he has been reading so intently and opens the Bible.*)

Love: "And there were in the same country Shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel of the Lord said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the City of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

(*The Christmas Spirit stands in the parted curtains*)

Harmony: Who are you?

Spirit of Christmas: I am the Spirit of Christmas. I am in every home where the Babe of Bethlehem is truly worshiped.

(*Chorus in distance, "Glory to God in the highest, on earth peace, good will toward men."*)

(*Curtain*)

Suggestions for all costumes in Scene III may be found in the Dennison paper costume books.

Compare Hebrews 11:1

as rendered in the American Standard Bible, with any previous version. "*Assurance*" in place of "*substance*" and "*conviction*" replacing "*evidence*"—what a wealth of meaning and clarity these highly authoritative translations impart. How much more understandable because more accurate—especially to the young—does this small verse become with these changes! And yet they are only typical of the entire

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WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price

216 Metropolitan Tower, New York City

H. J. Heinz Memorial Window

"THE LOVE of Christ for the Children" is the general title of a memorial window that has been placed in the East Liberty Presbyterian Church of Pittsburgh by Clifford S. Heinz in memory of his father, the late Henry J. Heinz. At the time of his decease Mr. Heinz was the very active Chairman of the Executive Committee of the World's Sunday School Association. By his will, the World's Sunday School Association received a bequest of $100,000 and the International Council, $75,000.

There are two parts to this memorial window. "Christ blessing the Children" is the subject of the large upper section. In the centre is the figure of Christ seated among the children who have been brought to receive His blessing. Behind Him are two of the apostles. Directly above the figures are the words: "Suffer the little children to come unto Me."

The lower section pictures Samuel being brought to the High Priest to dedicate his life to the service of the Lord. The child Samuel stands in the centre grasping the hand of Eli. Behind the child are the kneeling figures of his mother and father, Hannah and Elkanah.

The inscription at the base of the window reads:

> In recognition of his faith in God through Jesus Christ and in memory of H. J. Heinz, 1844-1919.

The window is made of the finest English antique glass and of Norman slabs, and though its color scheme and decorative effect are in Thirteenth Century style, its composition and drawing of figures are much more modern. The result is that it attains the dignity, delicacy of design, and richness of the early windows, and possesses also the well balanced composition and beauty of drawing of more modern works.

Dialect Lesson Helps in the Philippine Islands

NINE OR MORE languages or dialects are needed to bring the Sunday-school lesson materials to the people in all parts of the Philippine Islands. Ibang is a dialect into which the lesson studies have recently been translated, under the auspices of the Philippine Islands Sunday School Union, of which Rev. A. L. Ryan is the General Secretary. The usefulness of this new Ibang quarterly is seen in a letter of thanks which was written by one of the district workers. He said "I trust you will not call it boasting when I inform you that since we have been using these Ibang quarterlies which you have helped to publish, the number of Sunday schools in my circuit has more than doubled, and so has our attendance. Instead of five or six struggling, half dead Sunday schools, as in the past, we now have fourteen or sixteen either regularly organized Sunday schools or what we call *barrio* classes. Among those, we have in Tuguegarao alone seven new barrio classes or regularly organized schools. These are kept up through the help of workers coming from our central Sunday school or are led by barrio trained leaders. Sometimes both kinds of helpers get together in one Sunday school. This is reaching from four hundred to six hundred with the Gospel every Sunday. And with our only portion of the Scripture having been out of print for several months, I am sure you can imagine the effect if at any time the publication of the Ibang Sunday-school quarterly should be discontinued also." The World's Sunday School

(Continued on page 53)

SELECT NOTES

By AMOS R. WELLS, Litt. D., LL.D

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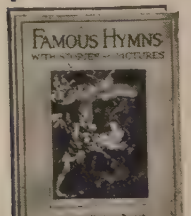

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CHURCH SCHOOL FOLKS AND FACTS

LEVON N. ZENIAN, native of Armenia, recent graduate of Boston School of Religious Education, has just returned from making a fresh study of religious education conditions in the Near East. He is further fitting himself for the investment of his life among his own people in Bible lands.

* * *

A WEEKLY RADIO service program, in the interest of religious education, is broadcasted each Friday evening by the New York State Sunday-school Association, through the courtesy of WGY, Schenectady. Dr. Joseph Clark is the director.

* * *

J. S. PETER, General Secretary Oklahoma Council of Christian Education, says, "I want you to know that I very much appreciate the fine work you are doing with the INTERNATIONAL JOURNAL. I find some very helpful material in every number and I assure you that it is very valuable to me in the way of helpful suggestions in the promotion of my work. I am attempting to place a copy of the same into the hands of all of the county officers of this state, for I feel confident it will mean much to them in more efficiently promoting the work in the various counties of the state."

* * *

JOHN WESLEY ELLIOTT has become director of social education for the American Baptist Publication Society, successor to the late beloved and well known social prophet, Dr. Samuel Zane Batten

* * *

THE WISCONSIN WINNER, referring to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, says, "We hope an increasing number of Wisconsin workers will avail themselves of this splendid journal."

* * *

THE ANNUAL Maritime Sunday-school convention met this year at Fredericton, N. B., October 6-8. Rev. H. T. DeWolfe, D. D., LL. D., of Acadia University, presided. Prominent on the program were Mr. Paul H. Vieth, of Chicago, Rev. Frank Langford, Rev. F. T. Bertram, Rev. Hugh Miller, Rev. F. M. Milligan, Rev Waldo C Machum, Miss Annie Harris, and Miss Marjorie Trotter The pastor of the entertaining church, St Paul's United, was Dr. John Sutherland. The chairman of the general board of the Maritime Religious Education Council, under whose auspices the convention was promoted, was Mr. L. W. Simms, of St. John, N. B., who is also chairman of the International Board of Trustees.

* * *

K. E. WALL, pastor of the North Congregational Church, Columbus, Ohio, says, "The last issue of the JOURNAL was great. I am strong for this fine publication. My teachers are very enthusiastic about it."

* * *

THE RECENT meeting of the International Board of Trustees, in New York, was one of the best ever held.

* * *

SAMUEL D. PRICE, assistant secretary of the World's Sunday-school Association, says, "The JOURNAL is very helpful and every officer in a local church, county, or state council should be a regular subscriber. The field secretaries of the World's Sunday-school Association, each of whom is on your subscription list, write with much approval concerning the monthly visits of your valued publication."

* * *

AT THE RECENT Maritime Baptist Convention, at Wolfville, N. S., Dr. W. N. Hutchins was re-elected chairman of the board of religious education, and Dr. H. T. DeWolfe, secretary.

* * *

CHARLES E. BATES, executive secretary of the Ohio County Council of Religious Education, Wheeling, W. Va., says of the September JOURNAL, "I have not seen so valuable a journal as this one."

* * *

THE CONGRESS OF YOUTH to be held at Birmingham, Alabama, April 16 to 18, in connection with the International Convention, will be an outstanding event. Dr. P. R. Hayward is giving direction to this important work.

* * *

MARY FOSTER BRYNER, formerly International Superintendent of Children's Work, says, "The JOURNAL is very helpful."

* * *

THE BOY SCOUTS OF AMERICA, according to an announcement recently made by the Chief Scout Executive, James E. West, will need during the next twelve months three hundred men to serve as full time paid executives and assistant executives in connection with the operation of the six hundred six first class councils now operating, and the new councils to be organized during the coming year. To meet this need, plans are being developed for a series of intensive training courses of thirty days each, to equip these workers for effective leadership in the local scout council activities in various parts of the country.

* * *

BERTHA S. McCLINTOCK, executive secretary of Denver Council of Religious Education, says, "In my estimation each number of the JOURNAL is better than the last. The articles are so practical and so sound in every way that it is a real pleasure to recommend it to our workers."

* * *

THE PROGRAM COMMITTEE of the Birmingham Convention is making plans for the finest program of religious education ever given.

* * *

IN THE DEATH of Dr. William C. Whitford, Alfred, N. Y., the Seventh Day Baptists and the International Council of Religious Education lose a loyal friend. As editor and religious educator, he was efficient, faithful, and brotherly.

* * *

J. SHREVE DURHAM, International Director of Home Visitation, just completed a very successful religious survey of Cincinnati.

* * *

D. W. SIMS, general superintendent North Carolina Sunday-school Association, says, "Congratulations on the way the JOURNAL is progressing."

* * *

A. LAWRENCE BLACK is the newly elected Baptist director of religious education, succeeding Miss Edna Umstot, who takes the position of life work secretary of the Baptist Young People's Union of America.

* * *

WALTER N. VAN NUYS, Presbyterian field representative for religious education, Portland, Oregon, is putting on an unusually fine program of religious education in the home.

* * *

W. HOBART HILL, director of religious education, the Baptist Temple, Charleston, W. Va., writes, "The JOURNAL is getting better and better."

* * *

AT THE NEWLY formed Maritime conference of the United Church of Canada, Dr. George J. Tureman, president of Mount Allison University, was elected chairman of the board of religious education, and Rev. F. M. Milligan, of Halifax, N. S., secretary.

* * *

O. A. MARSH, superintendent of the Stanley Memorial Congregational Sunday school, New Britain, Conn., writes, "Your magazine seems to me unquestionably the very finest published in this field. I have found your articles exceedingly helpful in the conduct of my own church school."

* * *

SCORES OF RELIGIOUS education groups are profiting through the lectures given by Dr. Henry T. Sell, of New York. The sale of his series of interesting Bible studies indicates their usableness.

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IN A RECENT bulletin issued by the Character Education Institution, Washington, D. C., Milton Fairchild, chairman, is this important statement: "Religious character will be the result of religious education in the churches, which should have the folllwing objectives—(1) personal religious experience, (2) positive religious beliefs, (3) knowledge of religious history, (4) loyalty to religious sanctions for righteousness, (5) preparedness for church life."

* * *

ASHER P. LATTER of Hanover, Ontario, says, "Your magazine is a veritable mine."

* * *

BOSTON UNIVERSITY issues a pamphlet on *The Mechanistic and Personalistic Psychological Contributions to the Field of Religious Education*, by John E. Bentley, professor of religious education, American University, Washington, D. C.

* * *

THE FAMILY ALTAR League, Chicago, W. E. Biederwolf, president, Fred E. Bennett, general secretary issues attractive and worth while literature on religion in the home.

* * *

VICTOR N. WITTER, state director of religious education, Iowa Baptist Convention, says, "I am more than pleased with the JOURNAL. It is far beyond my fondest expectations. I only wish every Baptist pastor and Sunday-school superintendent, as well as every other leader, might be a subscriber."

* * *

W. VAUGHAN MOORE, pastor St. John's Methodist Episcopal Church, Seaford, Delaware, sends the JOURNAL an attractive prospectus of his week-day church school.

* * *

IN THE NEW four hundred-page volume, entitled *Current Week-day Religious Education*, edited by Phillip Henry Lotz, issued by the Abingdon Press, the following statement is made: "Ohio probably leads all other states, both from the standpoint of localities having such schools, sixty being reported by the Ohio Council of Religious Education, Arthur T. Arnold, general secretary, and from the standpoint of pupils enrolled."

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HE CHIMES OF DASKAM HIGH. By Agnes Miller. 311 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

NN'S FAMILY. By Janet Field Heath. 189 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

ATRICIA FROM NEW YORK. By Marguerite Murphy. 316 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

IBERAL CHRISTIANITY. By William Pierson Merrill. 170 pp. Price $1.75. The Macmillan Company, New York.

HE GIST OF THE LESSON FOR 1926. By R. A. Torrey. 155 pp. Fleming H. Revell Company, New York.

HE RELIGION OF THE PEOPLE OF ISRAEL By R. Kittel. 229 pp. Price $1.75. Macmillan Company, New York.

CALIFORNIA LEAGUE OF YOUTH. By George T. Simons. 86 pp. Price, Cloth, $1.00; paper, 40 Cents. The Pilgrim Press, Boston and Chicago.

BOOK OF CLOUDS. By William A. Quayle. 116 pp. Price $2.50. The Abingdon Press, New York and Cincinnati.

EVEN PROFESSIONS AND THE TEACHINGS OF JESUS. By Matthew Hale Wilson. 264 pp. Price $1.50. Westminster Press, Philadelphia.

UALIFICATIONS FOR MEMBERSHIP IN THE PRESBYTERIAN CHURCH. By J. Howard Nixon. 29 pp. Price 10 cents. Westminster Press, Philadelphia.

ERSUASIVE EVANGELISM. By Marshall Harrington. 48 pp. Price 25 Cents. Westminster Press, Philadelphia.

ROVIDING FUNDS FOR CHURCH BUILDINGS AND DEBTS. By George R. Brauer. 45 pp. Price 30 Cents. Westminster Press, Philadelphia.

HE YEAR BOOK, 1925-1926. Prepared by Young People's Work of the Board of Christian Education Working Cooperatively with the Young People's Department, Board of Foreign Missions, and the Department of Young People's Work, Board of National Missions. 64 pp. Price 30 Cents. Westminster Press, Philadelphia.

EACHERS' MANUAL OF WEEK-DAY BIBLE LESSONS. By John M. Somerndike. 154 pp. Price 50 Cents. Westminster Press, Philadelphia.

HE LIFE OF HENRY B. WRIGHT. By George Stewart Jr., 250 pp. Price $3.00. Association Press, New York.

ERVICE HYMNAL. By Samuel W. Beazley. 672 pp. Samuel W. Beazley & Son, Chicago.

HE GREAT THEMES OF JESUS. By William Thomson Hanzsche. 159 pp. Price $1.25. Fleming H. Revell Company, New York.

HURCH SCHOOL IMPROVEMENT. By W. E. Chalmers. 170 pp. Judson Press, Philadelphia.

CHRISTIAN'S LIFE-WORK. By Erwin L. Shaver. 49 pp., 50 Cents. The University of Chicago Press, Chicago.

HRISTIAN WORLD-BUILDERS. By Erwin L. Shaver. 59 pp., 50 Cents. The University of Chicago Press, Chicago.

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HE CHILDREN'S BIBLE. By Sherman and Kent. 419 pp. Price $1.75. Charles Scribner's Sons, New York.

HE LESSON HANDBOOK 1926. By Henry H. Meyer. 128 pp. Price 35 Cents. The Methodist Book Concern, New York and Cincinnati.

LTERNATIVE VIEWS OF THE BIBLE. By John Bloore. 157 pp. Price $1.50. The Macmillan Company, New York.

HE AIM OF JESUS CHRIST. By William Forbes Cooley. 227 pp. Price $2.00. The Macmillan, Company, New York.

HARING IN CREATION. By W. Cosby Bell. 227 pp. Price $2.00. The Macmillan Company, New York.

ACTS OF OUR FAITH. By William Lee Hunton. 143 pp. Price $1.00. The United Lutheran Publication House, Philadelphia.

REMUS. Edited by Paul Zeller Strodach. 213 pp. Price $1.25. The United Lutheran Publication House, Philadelphia.

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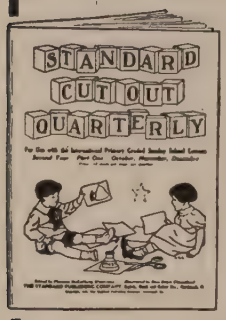

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RELIGION IN COUNTRY LIFE. Proceedings of the Seventh National Country Life Conference. 216 pp. The University of Chicago Press, Chicago.

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The first part is rather too condensed and difficult for this age group, and does not give quite a fair impression of the early church. The remaining parts are well chosen and so treated as to appeal to boys and girls of this age. The book supplies a splendid overview of the influence of Christianity on our civilization, with always a glance into the future at the uncompleted task. Many of the chapters would serve as a guide for extensive expansion of the topics treated for classes studying social problems. The scope of the book makes it impossible to treat each of the problems with a completeness which would assure the pupil's thorough acquaintance with it.

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W. S. S. A. Notes

(Continued from page 48)

ssociation is cooperating with he Philippine Islands Sunday School Union in seeking to make ossible the issuing of Sunday-school materials in nine dia- ects.

Japanese Interested in World's Sunday-School Convention to Be Held in Los Angeles

THE NATIONAL Sunday-School Association of Japan has already gotten out some publicity for the Tenth World's Sunday-School Convention to be held in Los Angeles in 1928. This is a very neat pamphlet of twenty-four pages nicely illustrated. The committee appointed to work up the delegation from Japan includes five delegates who attended the last World's Convention in Glasgow, June, 1924. Mr. H. E. Coleman, representative of the World's Sunday School Association in Japan, is one of these five. Bishop Uzaki, of the Methodist Episcopal Church of Japan, is Chairman of this committee.

One reason for getting out their publicity thus early is that they have a plan by which Christian workers and educators can deposit Yen14.00 ($7.00) a month in a certain savings bank and so get together Yen 500.00 each, the price of the cheapest tour. The Tokyo Kisen Kaisha has made special concessions in giving them comfortable accommodations for the minimum fare.

The prospectus contains a picture of one of the large representative groups at Glasgow, thus suggesting the fifty-four nations represented in that great gathering. It has also a list of all the World's Sunday school conventions and ten pictures of interesting places that will be visited on the proposed tours.

There are definite plans for three tours. The shortest one includes simply the principal cities on the Pacific Coast and provides for return journey from Seattle or Vancouver. The two other tours will cross America and will take in as many of the principal cities and places of interest as possible. Welcome meetings and lecture meetings will be planned in the different cities visited by these Japanese delegates and it is hoped that by bringing these cultured

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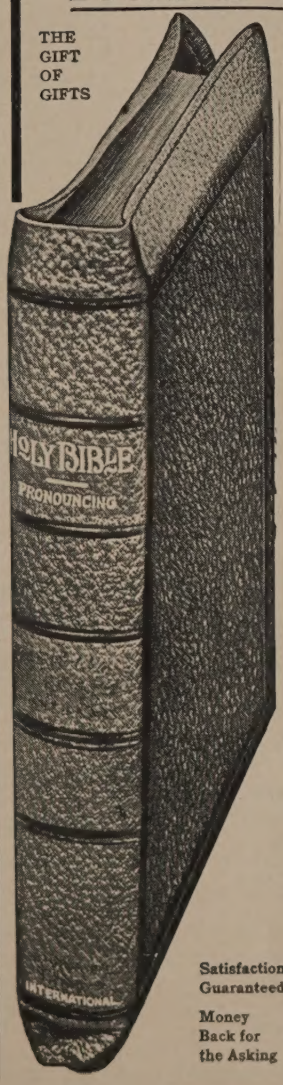

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35 Who *are* they among all the gods of the countries, that have delivered

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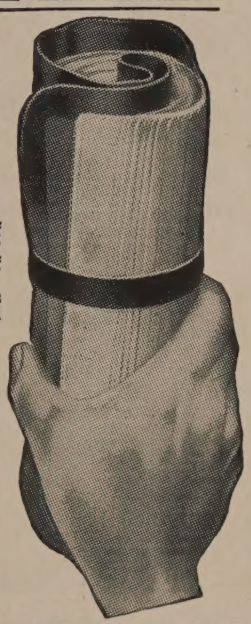

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Christian Japanese into touch with representative Christian American communities much will be done in promoting mutual understanding and good-will.

There is already wide interest among Japanese Christians in the World's Sunday-school convention at Los Angeles. They propose to bring three hundred delegates, and this seems quite possible because already more than seventy have indicated their intention of attending the convention.

"Let's Get There Before He Begins"

IN UPPER Egypt in May the thermometer often shoots up to over one hundred in the shade, even to 110 and 115, and sometimes, as Kipling says, "the nearest shade is half-a-mile away." So by the middle of June most of the well to-do families place their cotton plantations in charge of managers, close up their city houses in Assiut or Luxor, and travel north to the Ramleh beaches near Alexandria. Among these summer guests are a large number of Protestant families. By their own gifts they have built an attractive stone church close to the seashore at Palais Station. Sheikh Metry S. Dewairy, Field Secretary under the World's Sunday School Association and associate editor of the two weekly papers of the American Mission in Egypt, has for a number of years been invited as the preacher for the summer months. A most attractive feature of these services has been the story-sermon for children. Sheikh Metry has a natural gift in speaking to boys and girls. His quick sympathy, his sense of humor, his imagination, and his keen insight into child nature, combined with his beautiful and easy Arabic style, have drawn many to these services and have created an atmosphere of loyalty in church attendance rather unusual at seaside resorts.

During the season of 1924 among the most regular in attendance were Tawfik Pasha Dos, and his wife and children. This Pasha is now a member of the Cabinet as Minister of Agriculture. He recently gave an inspiring address at the Commencement exercises of the American College for Girls, Cairo. When Sheikh Metry, in a personal talk with him, spoke appreciatively of his coming so faithfully to church during the holidays, he replied, "Last summer I was frequently inclined to take my ease and sleep late on Sunday morning, but the children would run in calling out, 'Up, daddy, *get up! Do let's get there before he begins!*' So I could not resist their enthusiasm."

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